

The Learned and Warlike Ten.



The Learned and Warlike Ten.

## VONDERFUL.

AND

most deplorable History

## LATTER TIMES

and of the City of

### Hierusalem.

Beginning where the Holy Scriptures do end.

Written first in Hebrew, and now made more METHODICAL and corrected of fundry Errors.

Perditio tua ex Te Ifrael.

LONDON, Juni 2

Printed for John Stafford, and are to be fold at the George at Fleet-bridge, and by Humpbrey Mofeley at the Princes Arms in St. Pauls Church-yard 1652.





# Englands Imperial Chamber THE Renowned City of

LONDON.

To the Right Honourable the Lord Major, the Right worshipful the Sheriffs, Mr. Recorder, with the Court of Aldermen, and Common Councel, &c.

S among men, so there is a resemblance, and a kind of affinity among Cities which are the Mansions of men, and a reverence due to some more then to others: Carthagena in Spain, doth acknowledg old Catthage in

Africk to be her Mother; Leyden in Holland doth glory that she is allyed to Lions in France, toth of them bearing the name of Lugdunum; Saragosa in Aragon confesseth her self daughter to Syracusa in Sicily, and London, by some Antiquaryes is called Troynovant, as having been first founded by the Trojans; But of all the Cities upon the earthly Globe, Hierusalem deserves most reverence in regard that Salvation was wronght and consummated

#### The Epistle Dedicatory.

Summated in Her, In regard that grand Propitiasory Sacrifice for humane souls was offered in her; Therefore, under favour I held it not improper to dedicate the History of this once so same Metropolis, to the flouri-

thing City of London.

In the boly Bible, the most authenick Patent of faving Faith, there is a Text which reflected upon the ancient nation of the Icws, and armed onely at their Country, viz. In Jury God is known, &c; Pfal. 76. He was known indeed in that land by the multitude of his mercies, but afterwards by the severity of his judgments. race of people, partly because they were not co-labourers at the building of that mount of humame pride the Tower of Babel, were for many ages the objects of his favour. till they made themselves afterwards the subjects of his fury. And as the Philosopher tells us : Corruptio optimiest pessima, or as we finde that the sweetest wines become the tartest vineger; so those beavenly indulgences turn'd to heavy indignations, those filver showers, of extraordinary benedictions became black storms of vengeance. It is the method of divine Justice to correct first with rods, then with scourges, And if they will not do, nith scorpions. The lews felt all the three degrees, and never was any people upon earth made greater examples of wrath then his own chosen inheritance, a peculiar people that might have claym'd the right hand of primogeniture among the rest of mankinde. Nam, who seemer desires to make referches into the grounds of these sad disasters, will. finde it was their seditions proud spirits, their instable and flubborn rebellious hearts, (which did them more mifchief then the Roman Rams, or any other destructive engines) the defiling of their Temple, the violation of the Tombs of the dead, with other acts of profanens fe and sacrifedg: but principally the rejecting and crucifying of the Lord of life; For never any thing did thrive with thems

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#### The Epifele Dedicatory.

them afterwards; infomuch, that if there were no other motive for a lews conversion, the length of these heavy judgments under which they grown to this day, were enough to do it: And tis observed the length of these judgments doth often puzale their intellectuals and put them at a stand. For some of their Rabbies will stare and shrink in their shoulders at it, and sometimes break out into a kinde of confession, that their judgments could not last fo long but for crucifying one that was more then a man; Besides the panetual accomplishment of our Saviours predictions were Sufficient to convince any rational creature. For, not long after, beir Land became a ftage of blood, and all kinde of barbarifms. Their fo renowned City, their Temple and Sanctum Sanctorum fo famid all the earth over was made level to the ground: And observable it is that these judgments fell upon their Temple at the highest time of holineffe, at their Passover or Jubilee; so that one might say, That season which was ordained for their salvation turned to their perdition. Moreover the very inanimate creatures, and vegetals the very soile of the Country became co-sufferers with them, being forc't to part with her plenty; as well as with her people ever fince.

From that time to this day, 'tis well known what Runagates and Landlopers they have been up and down the world. For although it is known there be many scores of thousands of them, dispersed and squandred here and there upon the surface of the earth, yet these straglers could never since grow to such an unity and coalition as might form the species of any settled Government; but they still shaste and prog up and down, being no better then slaves where sover they take sooting. Moreover it is observed, that they apply themselves to the most sordid and service conditions; for commonly they are either Lombardiers and Brokers for the pessiest things, as far as a blew point: Or they are Gabeliers and Tollmen, having some inferiour places in the Custom boases, a prosession to undervalued, and beld infomous by their Ancestours: Or they serve for spies and pan

#### The Epithe Dudicatory

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Now, there a on morther are so for degenerated from their primitive simplicity and courage, is their frequent captivities, their desperate fortunes; the vecessities and harred they have been habituated ante from time to time. For we nation one arth hath been so generally contoured, both by Christians and Pagant; mitnessent Heather Ross among divers others, in these Hexameters, whereir there is an accumulation of so many has attributes saft a pan them.

Tum Judas cohors infida, moleffa, rebellis,
Perfida, dira, ferox, perjura, ingrata, fuperba.

Now the moralifes observe, that nothing doth depress and deprave ingenious spirits, or corresp clear wits, more then scorn and recession, nothing cares them more then want on indigence.

#### Virrutibus obflat

Touching the ten Tribes that were led Captives beyond Eurphrates, the profest Jove know not what's become of them; yet they believe they nover become Apostates or Gentiles to this day. Some there are, and those of the best rank of Learned men, who held, that whe Tartars of Scrahia, who about the non-Laco, or a little before, became first known to theresh of the World ky that name, and hold at this day a great part of Asia in Subjection, are of the Machines progent; namely, of the sen tribes. Which were carried Captive to Assistant passages, and some of his Predacessor.

The first argument they produce it was the there Tateri fignifies in the Syriak a Relidue, or Remainer, such as chase Tartars are supposed take, of those ten mikes

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#### The Epifile Dedicatory

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The lews of the Tribe of Benjamin (they/ay) are the cine Icaly, Poland, Germany, the Turks dominions and all the Levantine parts. The Tribe of Inda, they hold to be fulled in Portugall, where they will not flick to fay, there are forme 1000 families of their race, whom they difference without to make a semblance of Christianity, us far as the taking of investigance in holy orders. And they so smarm there, that the Califlian hath this facetions saranim of them:

El Portuguez, fe crio del pedo d'un Judio.

The Partugues mas born of a Icus bum crack. From bence they Say their Meffias is to come of whom one man hear shem discourse mith such a relish, such a self-pleasur courceit and confidence that is wonderfull. This may be she realest why they infruct their children, and expound their law in the Luftanies language in their Synagogues Where women me not permisted to enser; for they bold them to be of an inferiour eneation to man, and made only for fenfual pleasure, and propagation on. They much glory of their enysterious Cabal, wherein they make the reality of things to depend upon letters and words ; but they hold, that the Hebrew bath the fole priviledg of this. This Cabel, of this kind of knowledg, which is nought elfe but tradition transmitted from father to fon, and fo from one genoration to another, is, as they fay, a reparation in some mea-Sure for the loss of our knowledg in Adam; And they fay, it was revealed four times : First to Adam, who being thrust aut of Paradife; and feeting one day very fad, and forrowing for the loss be had of that dependency the creatures have upon the Creator; the Angel Ragnel was fentto comfort him, as alforto infruit bim, and repair his last knowledg. This they wall their Cabal, which was left the fecond time by the flood, and Babel. Then God difcovered it to Moles in the buff : Thethird timese Solomon in a dream, mbereby he came to know the comm eng

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Res anguita domi

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commencement, the mediety and consummation of times, whereof be composed many volumes which were lost in the grand
Captivity. The last time they hold, that God restored the Cabal to Esdras, (a book they highly value) who by Gods command withdrew himself to the wilderness, fourty days attended
by five Scribes, who in that space wrote 200 and forty books,
whereof the first 134, were to be publikely read; but the other
seventy were to pass privately among the Levites, and those
they pretend to be Cabalisticall, and not to be all lost.

Concerning the present Religion of the Iews, there be three sects of them. The first, which is the greatest, are called the Talmudists, in regard that besides the Holy Scriptures, they hold the Talmud for authenticall, a book composed by their Rabines. The second sect of lews receive only the Scriptures. The third, which is called the Samaritan, and whereof there are but very few at this day, admit only of the Pentateuch; viz.

the five Book of Moses for authentick Scripture.

As according to my former observation, this Nation is grown cowardly, and cunning even to a proverb, (which must be imputed to their various thraldoms, contempt, and poverty, which though it use to dastardize, and cow the courage, yet it whets the wit, so besides these qualities, they are commonly light, and giddy-headed), much symbolizing in humour with some of the Apocalyptical zelots of these times, and bold expounders of Daniel, with the other Prophets; whereby they use to sooth, or rather sool themselves into some egregious fanatical dotage, which nevertheless passeth among them for an illumination.

The first (hristian Prince that expelled the Iews out of his Territories, was that heroik King, our Edward the first; who was such a sore scourge also to the Scots; and it is thought divers families of those banished Icws sled the sto Scotland, where they have propagated since in great numbers; witness the aversion that nation hath above others to hogs slesh. Nor was this their extermination for their Religion, but for their noto-

#### The Epiftle Dedicatory.

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ious crimet, as poysoning of wells, counterfeiting of coines allifying of seales, and crucifying of Christian children, with ther villanies. This hapned in the year 1,291. . And fix. een years after France followed our example : It was neer upon 200. years after, that Ferdinand differred them ont of Spain, and five years after him, Emanuel of Portugal did the like. But the Countryes whence they were last expeld, was Naples, and Sicily, Anno 1539 In other parts of Christendoms they reside yet in great numbers, as in Germany high and low, Bohemia, Lituania, Poland, and Ruffia. In Italy also they are found but in no country which is subject to the King of Spain. They live at Rome very quietly under the Popes nafe, and St. Mark makes no scruple to entertain them at Venice. In fundry places of the Ottoman Empire they are found very numerous, fo that it is thought Constantinople and Thessalonica only have neer upon 200. thousand of them. Alia is full of them, as Aleppo, Tripoli, Damascus, Rhodes, and indeed all places of commerce, and traffick. There are numbers of them found also in Persia, Arabia, and about Cranganor in India. And to come to Africk, they have their Synagogues, and Lumbards in Alexandria, the Grand Cairo; as also in Fesse, in Tremisen, and divers places in the Kingdom of Morocco. There are about one hundred families yet left in Hierusalem, But that place where they are most unmingled is Tyberias, which the Turk gave to Mendez the lew, for some fignall services. Thisber they oftentimes bring or fend the bones of their dead friends, who have left large Legacies, to be interred from other places.

Besides these various visible judgments which have fallen upon the Nation of the Iews, as the utter subversion of their Temple, and City, with the slaughter of above eleven hundred thousand souls during Titus siege; Besides the degeneration of their Countrey, of that Land which slowed with milk and honey, into such a baren condition; Besides their stragling confused course of life, with the general contempt, and despi-

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#### The Epiftle Dedicatory.

cablenesse they fell into a Besides the abject nesse of their spirit and giddinesse of their brains. I say, besides all these change upon their mindes, it seems there is a kinde of curse also say len upon their bodies, writnesse those uncouth looks and odd ca of eye, whereby they are distinguished from other people. A likewise that rankish kinde of sent no better indeed then stinck, which is observed to be inherent, and inseparable from them above all other Nations. And I wish that Englanding not be troubled with that sent again.

The occasion of these sad calamities which fell down in such cutaralls upon the lews, the discerning Reader shall discover in this ensuing story, therefore very worthy of his pointal, in regard they may serve for cautions to all people not to provoke the High Majesty of Heaven in like kinds of sedition and profunenesse, they may serve as someony buoys to preserve them from linking into such guiss of miseries. For if the natural branches were not spared how can the wild olive think to

escape the fire of his displeasure?

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So with my beauty prayers to Heaven for the prosperity and wellfare of this glorious City, I rest,

Your Humble and ready Servant

JAMES HOVVELL.

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Ji mee God plac'd his Earthly Paradise.
Sweet Gummes, rich Jemms, and ever wholsome spile.
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# DESCRIPTION OF ASIA, AND The Holy Land.

Sia is twofold, the Greater, and the Leffe the Leffe is a part of the Greater, and is at this day alled Anarolias in respect of the Hastern situation on therof from Byzantium; the Greater is now ne of the four parts of the Earth, by reason of the accellin of America unto the former three; before, a third part nd by the account of some, (according as Verre tels us) ne of the two parts of the fame. For whereas they of ate accounted Europe, Afia, and Africa, until America or he New world was found out, others made Africa a part of Europe, fothe parts of the earth were Europe one, and Affan the other, and no more. By neither of these two accounts doth Afraget, or dose any thing from the vulgar division; onely when the division is made into two parts, Europe is a of garner. Those which write of the name and the erymology Afen, derive the word from Afen a woman, daughter to Oceanus and Theris, wife to Inpetus, and mother to Prometheus; this genealogy to be fabulous if it be taken according to the letter, these is no reason to suspect, why any man of underflanding flould doube; and yet if the meaning of the fable be fearched into it feemed carry init this appearance of truth; That Afia, was named fo from Oceann's the fea, and Thetis the mater, or wife of the fea; that in this part offely of the world which before the deluge was peopled, by wa-

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#### A description of ASIA.

ter came the floud and destroyed mankinde: the reason the etymology lying hid in the name does which fignific moifture. The bounds of this part of the earth are il Agean sea, the Propentis, and Black sea; Palus Maoti Tanais, Duina, which separate it from Europe; but it is pan ed from Afrik by the Red fea, and Ifthmus of Egypt. I the first ages of the world, this part of the earth was more renowned, then Europe, or any part thereof; the affaires of Europe were very mean, or at least in great obscurity before Xerxes expedition against Greece, which was after the Babylonian Captivity of the Tews, But in Afia was the wonderful work of our creation, and of all other creatures wrought; in this part our Saviour wrought our redemption, and shewed his miracles; here was the glorious and mighty Empire of the Chaldeans fignified by the image with the golden head in Daniel, and that monarchy of the Persians fignified by the arms and breaft of filver, unto which two the Macedonian kingdom of brasse was inferiour. In the Greater Asia, is situated the land of Canaan, called so from Canaan the fon of Ham the fon of Noah, whose posterity dwelt there, also Paleffina from the Philiftines that peopled part of it; but it was named the land of Promife because God promised that land unto Abrahams posterity; and the Holy Land, as the countrey in which the holy people dwelt, which had the Law, the Promifes, and Priefthood, This countrey lies in 32. degrees northward from the equinoctial it is not full 200 miles long, nor doth the breadth exceed 50. accounting 1 000, pases to a mile; a country so fruitful that the scripture from the mouth of God tells us, that it was a Land that flowed with milk and honey, and that this was the glory of all Lands Before the children of Ifrael drove out the inhabitants, it was governed by 30. Kings; and afterward it was divided into 2. Kingdoms in the dayes of Rehobeam the fon of Solemon, David numbering the people of the Land found the account to be thirteen hundred thou and

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en of war, excluding the Benjamites, and the tribe of Levi, he fruits of this Land were these in special, Balm, Honie, pices, Myrrhe, Nuts, and Almonds; nor is their Wheat to forgotten, nor their Oyl, with which they traded in emarket of Tyrus, besides the forenamed commodities; That it did excel in Palm-trees, Strabo ills us, and Roman coyns which in their reverse represent a oman fitting in the gesture of a mourner under a Palm-tree enifying Judea captivated. But the Almighty, as he drove at and destroyed the Nations which dwelt in this land bere his own people, because of the greatnesse of their fins, that the Land (as he tells us by his Prophet ) spued them it; and turned part of this countrey whereabout Sodom d Gomorrha stood into slime pits, or the dead or falt sea; hen as before it was for pleasantnesse like to the garden of od; even so did God deal with his own unthankful and rellious people; first he carried the ten Tribes into bondage Salmanazer, who at this day are not to be found; the her two Tribes, were carried away into Babylon, where ey indured 70. years Captivity; and last of all for recting and crucifying his own fon the Lord of glory, they ve been destroyed, driven out of their own Countrey, and ntinue as vagabonds thorow the whole world. And the pitfulnffe of this goodly countrey doth scarce appear at this y; according to that of the Pfalmist; Pfal. 107.33,34. e turneth rivers into a wildernes; and the water-springs into ground: a fruitful land into barrenness, for the wickedness them that dwell therein.

No man hath observed the great increase of their seed, sich Isaac found (who sowed in that Land, and reapt a bundfold) at this day; the balm which Institute Historian ites, brought in their treasure, and was a plant, not as ne have thought, proper, or common to Arabia; but as in notes, peculiar to the Land of Indea, or Syria, as others lit; and of that high price, that it was valued at an equal

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price, fometimes double to flue, is now no where to be Nevertheles , left men-should think in their foolis imaginations, that this Land had never been foth a asio is be the word of God himself commended to be : in some place there are certain marks and figns, of the ancient ferriling thereof; for in a certain plain divers miles long and broad there is found fuch fruitfull paffaras, that in fo hot a Count any the grafs is feen to grow in fome places, as high as a man middle, in other places, as high as to the break. But though the Lord for a time bath cut off this his people, will ment their fruitfull Lund into barreine (3, yet he hath abundant thewed, as in his word . that the fulneffe of the Gentiles be ing come in , God will have mercy upon, and take into his favour this his Ancient people, reeftablish them in their own Land in fecurity, and without all doubt, reftore the Land to ice former fruitfulnels. All which let us humbly pray to Godehe Father, that for his infinite mercies in Jefus Chrift, be will speedily accomplish, and turn the wildernesse into a Canding water, and dry ground into Water-Springs, Amen.

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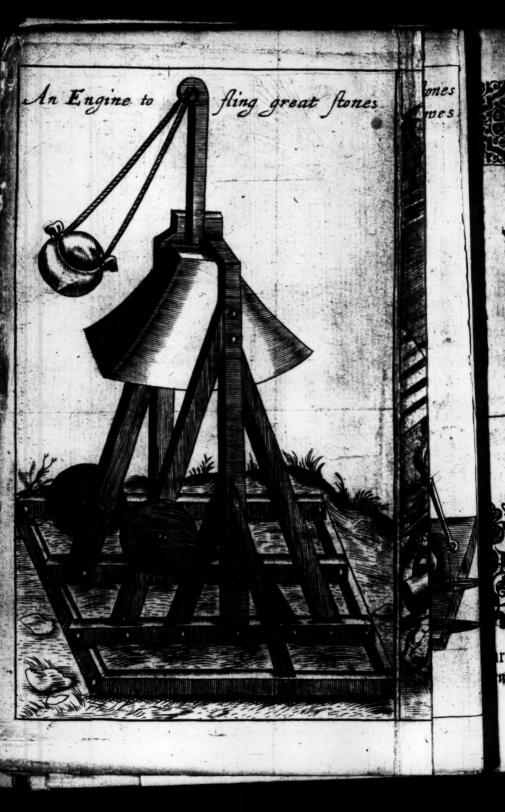
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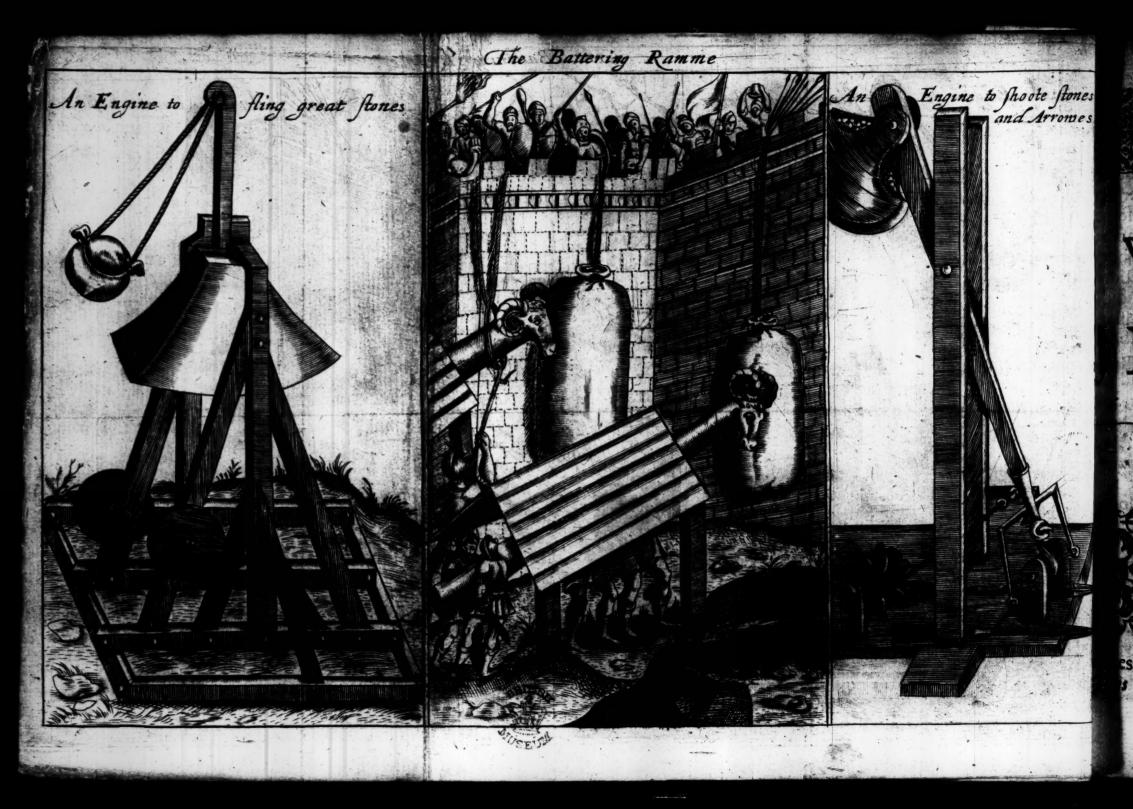
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es matters as they relate principally to the
them selves, and the State of their
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Common-wealth, from the Macchabees unto their final subversion; and ruine of the second House, therfore according unto those things that we have found in the Book of Fo-Seph the Priest, son of Gorion, and in other books written according to most certain truth, we will draw forth and rehearfe some things for the comfort that may thence arise, especially seeing all the Prophets have bent and directed their Propheties and predictions to this point, that the kingdom of the houle of David should be restored and flourish in time to come. Therefore if there had been any Kings of the house of David during the time of the fecond Temple, then should we have been in suspence, yea, even now already our hope had been dasht: But there was no kingdom of the house of David in that Age, fave onely a certain Dominion that Zerrub. babel and Nehemiah had. Yea, rather the kingdom remained at that time in the House of the Machabees, and in fuch that were toward Them, and their Servants. But now to the purpose.

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Hen Alexander the first king of the Greeks had established his Kingdom, he dyed, being yet but a young man, and his Kingdom was divided among four of his Captains, as it is written, Whiles He is get alive, His Kingdom shall be broken and delivered into four coasts of the Heavens, Dan. 8. He left behind him a fon of tender years, called Archelans, whose Tutor or Governour perceiving him to be toward, gave him impoyfoned drink, and made him away. Captains made war one upon another, of whom one that was named Ptolomee, procured Meses Law to be Translated into Greek to the intent he might finde fome occasion to pick a quarel against Israel. For by their Law he fought means to withdraw them from their Religion, according to Pfal. 129. Many a time have they afflicted me from my youth up, may Israel now say. There were Seventy ancient men that Translated the Law, whom Ptolomee the King separated one from another, putting every man a part in a house by himself. But they all agreed in one sence, albeit they changed 13. places, which was not

not done without miracle, that they all agreed together in the meaning and writing, as though one alone had writ it. These 13.

places be thefe.

First, God created in the beginning. Here no word or thing is put before Name of God, and also for that in the Greek tongue, the thing that doth is put before, and that that is made, is placed after, least this word Bereshith should be taken for a Creator and Elohim for a creature.

The second, I will make man according to the image and l. kenesse, Gen. 1. I, for we, that it should not be thought, as though he were one that consulted with other therein.

The third, And God finished the sixth day and rested the seventh, Gen. 2. Sixt for seventh, least it should seem as though He had made any thing in the seventh day, and in it ended his working.

The fourth, Go to, I will go down, and there will confound their Language, Gen. 2. I, for we, least by speaking in the plural number, He should have been thought to be many.

The fift, And Sara laughed, speaking to them that stood by ber, Gen. 18. With them that stood by her, for to her self, because Ptolomee the King should not mock them, and say; Who shewed you what she said to her self.

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The fixt, Becamfe in their fury they killed an oxe, and in their will they brake the Crib. Gen. 79. Crib for an oxe Least the King should deride them and ask, what hath a man to do with an Oxe.

The feventh, And Moses took his wife and his sins, and set them upon that that could bear a man, for an Asse, least the King should delude our master Moses, because he rode on an Asse: and that he should not say, how should an Asse bear a woman and two children? He would never have done it, if he had not been a begger.

The eight, And the the dwelling of the children of Israel in Egypt, and other lands, was 430. years, Exod. 12. Notwithstanding, they abode not in Egypt but 210. years, and that is, that their father Faceb told them: Descend ye (the letters of the which word in Hebrew signific 210.) thither. Furthermore, the computation of 430. years, is from the year that Isaack was born, which was the holy seed unto Ahraham.

The Ninth, And unto the little ones of the children of Israel stretched he not his band, Exod. 24. Little ones for princes. As who would say, yea also unto their little ones he stretched not his hand. Because he should not say, the great men escaped, but the children of the

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fons of Ifrael escaped nor.

The tenth, I took of them nothing of value, Numb. 16. Of value for an affe. Least he should say, he took not an Asse, but he took one reward.

The eleventh, Which things thy Lord God bath divided, that they may shine on all People, Deur. 4. That they may shine is added. Least he should take an argument thereof and say, Loe the Holy and blessed Lord hath divided them to all People, and hath given them Licence to worship them.

The twelth, He went and worshipped strange gods, which I commanded not to worship, Deut. 17. To worship, is added. Least he should say, now hast thou called them to

ftrange worshipping of gods.

The thirteenth, They Translated an Hare, Little feet, because the Kings wife was called Hare, least he should say, the Jews mock't

When these Seventy elders had Translated the Law into the Greek Tongue, Ptolomee rejoycing much in their wisdom, honoured them with Princely apparrel and great rewards, brought them home again, merry and glad. Moreover he sent by them oblations to our God. At that time there were many that condescend to follow the Laws of the Grecians, but these Seventy resused.

Not

Not long after, Captain Selencus, Ptolomees companion in Office dyed, in whose stead Antioches reigned in Macedonia, Antiechus making war upon Piolomee, bereft him of all his Dominions, and flew him. After that, he subdued the land of Israel then under the Regiment of Ptolomes, and waxed very proud He hated Ifrael also, because they loved Ptolomee, and aided him in the wars against him.

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This is that Antiochus that builded a great city upon the fea coast, and called it Antiochia, wherein he made a golden Idol, commanding that the children of Ifrael should be brought unto it, and worthip it. But fome of them chose rather to suffer death for the religion of their God, and some other fell from the Sinagogue their mother Church. Before this he took away also their Sabboth, their New Moon, and league of Circumcifion : forbidding that in any wife they should observe these Commandments in any place throughout all his Dominions. For the which he put many of the Ifraelites to death, and oppressed them more, then did ever any of their enemies or adversaries. The second man in honour next himself in Jerusalem, was one Polipus, he creeted an Image in the Temple, commanding the people of Ifrael to worship it: and whosoever was disobedient,

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to be flain. Therefore he put to death Hanna andher seven children, as it is mentioned in other places. When Antischus perceived this, it increased his hatred towards Israel, infomuch that he did his endeavour that none of them should escape or be left alive, except such as would worthip the Image. Then fled many of the Ifraelites to the mount Modit, and to Fereche, because of the the law of Polipus and Amieches his lord, having to their Governour the high Priest Matabias fon of Fohn. othewise called Casmoname. The Priest enjoyned them to fast, and punish themselves before the Lord with weeping fackcloth and ashes. And after this he faith unto them if ye will jeopard your lives for the holy Lord, why dye we like women? Let us go and fight with Polipus, and if we dye, we shall dye with honour : paradventure the Holy and bleffed God will help us, and will not root out the remnant of Israel. To this counsel every man affembled, and made a covenant with him upon this thing. Polipus hearing this, gathered his forces together, and made towards them to destroy them, and what Israelit soever he found in his way, he slew him. Mattatbias the Priest, and all the remnant of Ifrael, understanding that Polipus came against them, they went up the mount Medist with their wives and children. Then put he him1774

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himself and his sons in armor. He had five fons, Fudas the eldeft, the next fohomathan, the third Foathan, the fourth Schimeon, the fift, Eleazar. All these were valiant men of war. When Polipus came to them, he craftily spake to Matamas, faying : Thou art one of the chief men in Israel, and a man of honour and estimation. Come down therefore, and all that be with thee, worship the Image, and strive not against the King, that ye may live and not be destroyed. Thou shalt be their Prince also, if thou shalt be conformable. But the Priest in no wife would be seduced by him, but rather curfed and reviled him. Mattathias had an Altar at the foot of the hill, whereupon when he had offered facrifice to the most bleffed God: there came one of the wicked Israelites out of Polipus Camp, and killed upon it a fwine. This villain was young and lufty, but the Priest was old : yet when he faw what this lewd fellow had done, crying to his God to strengthen him, he challenged a combate between himself and the fellow. Which thing being liked both of the fellow, and of Polipus, with his whole army: Mattathias came down with his drawn fword in his hand, and the fellow stood against him ready to receive him. But the Priest rushing upon him, by the affiltance of his God, overcame him, cut

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off his head, and cast his carcass upon the Altar: whereat Polipus and his whole Hoast were much aftonied beholding one another, The Priest stood still by the Altar, crying, which of you will come to me man for man? Then Polipus picked out a strong champion. the best of all his army, and brought him out of the arraies of his hoaft, to teach him his leffon, how he should behave himself with the Priest. The Priest therefore drew toward the Campe with his naked fword in his hand, as though he came to joyn with their champion: but leaving him, he turned his fword upon Polipus, struck of his head, and fledto the hill. Then blowing their horns, and making a shout together, they rushed down upon the Grecians camp. But when the Grecians faw that their grand Captain was slain, they fled, Chasmoname and his fons with all Ifrael followed thechafe: overthrew them, and made great flaughter.

This done, Mattathias the Priest went to Jerusalem, purified the Temple, restored the worshipping of God, and cammanded all that were born during the time of Polipus to be circumcised, for by the means of his inhibition, they were uncircumcised. Thus being established, he sate upon the throne of the kingdom, and drove the Greeks out of the land of Israel. His kingdom

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n the ingdom endured one year, which was the Hoast 12: year from the building of the second other, ouse. After this he fell fick, and like to dye, harged his fons to keep the observations of man? he Lord, and to walk in his waies: also to lay the men against the Grecians, for the reigion of the Lord. Then brought he forth fudas a tall man and a hardy, and placing him in the Sanctuary, took a horn of oyl, ind powred it upon his head, whereat the fraclites clapped their hands, and gave a great shout, saying, God save the King, God, lave the King.

Soon after, Judas gathered an army of Ifrael, and made an expedition against the Remaint of the Greeks that were left in the Holds of Israel, and whatsoever he took in hand, God gave it good fuccesse. Notwithstanding, Antiochus sent against him a Puissant Army, under the leading of one Captain Pelonius, against whom Fudas so warred, that the Grecians went to wrack, for he espied his time when they were destitute of victuals, and speedily set upon them, beat them down handsmooth, and approached to Captain Pelonius, flew the valiantest about him, yea, and him also. When Antiochus heard this, he was in agreat rage: wherefore he chose out a most valiant Captain, called Lyfias, and fent him against Fernsalem, with 1000. Horsemen, and Footnen

footmen without number. Judas having knowledg thereof, cammanded a Falt throughout all Ifrael for three dayes, and afterwards took Muster of all his Army, and made over them Captains of Thousands, hundreds, fitties, and tens. These said to their fouldiers, Whofoever is afraid, &c. Whereupon many of the people returned home, yet there remained 7500. of fuch courage all, that one would not have run away for a hundred. Lyfias divided his hoaft into three parts, committing them unto three Captains, Nicanor, Bagris, and Ptolomee: But after the Israelites had once given a great shout, the Lord beat down the Greeks, fo that the Israelites destroyed nine thousand of their enemies, and spoiled the whole hoast, and they that remained alive, took themselves to flight. The next day King Fudas kept his Sabbath, together with all Ifrael in the Temple, for the battel was upon the fixt day. The morrow after, the Israelites returned to the spoil of those that were killed, and after to pursue other that were not able to resist : but they found none, for they were fled into A-Starothe Karnaum.

During the time of these wars, Antiochus invaded the land of Persia, for they had moved war against him, and done injury, wherefore he sought against hem: but ha-

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ving the overthrow at their hands, he returned to Antiochia with great shame, where also he found his Armies with another dishonouand foil. Wherewith he was in fuch rage that he gathered together all the valiantes and best warriours in all Grecia, yea all that were able to bear weapons, fwearing he would bring with him fuch an Army, that all the ground about Jerusalem should not fuffice them to stand upon, whom he would have with him, even for his footmen onely: And he fet forward his horfe-men, with horses and wagons laden with all manner of munition for the Wars; as Bowes, Shields, Targets, Swords, and Spears, Brestplates, and Morions, besides a great number of Elephants, and fuch, that twelve valiant men might fight upon one Elephant, the Elephants being to them as a fortresse. But King Fudas taking heart to him, put his trust in his God, and joyned battel with him. At length when he with the power of Israel approached to the Elephants, they flew them down right, so that the Elephants roared, the Horses and all the beasts that drew the baggage and furniture, were very fore afraid. King Antiochus also, being mounted upon his mare, and not able to fit her in her flight, was thrown down. His servants therefore finding him, took him up, and bare him a while

vhile upon their shoulders, and (being a coroulent and groffe man) they were not able to carry him further, but caft him down in the way. The Lord had plagued him also and his whole hoaft before with a dry fcab, or otten mattier, and with other most horrible discases: therefore as he faw all these things, ne confessed it to be the hand of God. Whereupon he made a vow that if he escaped, he would circumeise himself with all his fouldiers, and would convert them to the worshipping of the God of Israel, but GO Dheard him not. He fled therefore a foot as well as he might, and died by the way, through his grievous and fore difeafes, and Opiter his fon reigned in his stead. King Judas with all Israel, returned with great joy to the house of the Lord, offered facrifice : and as they had laid wood upon the Altar, & the facrifice upon that, they called unto the Lord, lovingly to accept their facrifice, and in the mean space, fire came forth of the Altar by its own accord, confuming the facrifice and the wood, the like never chanced unto them to this day. This miracle was wrought the 25. day of the moneth Elul, or August.

The King made an expedion also into Arabia, to war upon the people thereof, and made of them a great slaughter, brought them into

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subjection, and made them tributaries. In his return he set upon a great city of the Greeks, wan it, and razed it. After that, he made a road into Greece ten dayes journey, where came against him with a mighty Army the chief man in king opiters Realm, next his person: but Judas discomfited him and all his people. From whence he went to the city Sypolis, that was under the Romans, where came forth to meet him Godolias with a royal present, informing him that they had ever born the Ifraelites good will, were their neighbours and shewed them pleasures. The King examined the matter, and found their words true : fo receiving their presents, departed thence.

After this Gorgorius a Captain of the Romans, moved war with Judas, but Judas ftruck a battel with him, and destroyed his

whole Army, fo that none escaped.

Opiter son of Antiochus, hearing what acts Judas did in all countries round about: he mustred all his people, levied a puissant Army, wherewith he came and besieged Bethar. Then cryed Indas and all Israel to their God with fasting and sacrifices. The night after, Indas divided his men into certain bands, commanding them to give the Grecians a Camisado, and to enter their Camp whiles it was dark: which they did, and slew very many

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many of the best of the Grecians, about 4000 preparing nevertheleffe for the field against the morrow, where also the Israelites did bear down many of the Greeks. In that battel was flain Eleazer fon of Mattathias the Kings brother. For when he espied one with a golden sword upon the Elephant, he thought him to be King Opiter, who had 20. Elephants in his Army, therefore he took heart to him, and beat down the fouldiers of the Greeks on both fides were they never fo strong, till he came to the Elephant. because the Elephant was so high that he could not reach them that fate upon him, he thrust his sword into the belly of the beast, to overthrow the King, whereat the Elephant shrunk together and fell upon Eleazar, that he dyed there, for whole fake all Israel mourned, and made great lamentation.

But opiter hearing this, straight way made suite to King Indus for peace, and a league to be made between them, which after Indus had consented unto, he returned home into Greece again, and by the way fell into the

hands of his enemies that flue him.

After him succeeded Demetrius, his enemie, who was the cause of his death. There were at that time, certain evil disposed persons of the Jews, that served the King of the Greeians in his wars, namely, one Alkimus who

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who went to the King of the Greeks at time lying at Antiochia, and ftirred him to move war upon Ifrael, and king Indas. By whose fuggestion Demetrine sent against Indus a Captain called Nicanor, with a strong Army. He now coming to Jerusalem, let Indus understand that he bare him good will, and was defirous to make peace, and to enter into a league with him. "Therefore as Indus came forth accompanied with his brethren the fons of Chalmoname, Nicano met him in the way, imbraced him, and killed him : after that, led him to his pavillion, and fet him upon his pavilion, and fet him upon his feat of honour. King ludies also after he returned from the Camp, made unto Nicanor a great feast, calling him and his noble men with him into Terufalem, where they ear and drank at the kings table. King Indas was yet unmarried, wherefore Nicanor moved him to take a wife, that he might have iffue, and not loofe his succession, whose councel Indas allowed,

This done, the lewed pickthank Alkimus declared to king Demetrius the league that Nicanor had made with King Iudias: whereat Demetrius being wroth, writ unto Nicanor, that he had intelligence of his traiterous practifes. Nicanor was in Jerusalem when this letter was delivered him. When Indas heard of the contents of the letter, he fled out of Jerusalem Jerusalem into Samaria, where he sounded a Trumpet, and gathered Israel together.

Nicanor upon these letters entred the house of the Lord to seek was, but he found him not. Then he examined the Priests, who sware they knew not what was become of him.

After he had now lought him in every corner throughout Jerusalem, and could not find him, in a sume he sware he would beat down the Temple: and gathering together all His Hoast, He made speed against Indus.

When he heard of Nicaners coming, he issued out of Samaria to meet him, and after they had joyned battel, Indas slew of the Greeks to the number of eighteen thousand horsemen, took Nicaner alive, and was intended to kill him. But Nicaner befought ved pardon of him, alledging that the King knew well enough, that he began not this battel with his good will, but least he should transgresse the Commandment of the king his master. Wherefore (saith he) I humbly beseech your Majesty not to kill me, and I swear unto you, that I will never bear Arms against you, nor annoy you any more.

Upon this the King made a league with him, and dismissed him. So he returned to the King his master with shame enough. After this Demetrine dyed, and Lysia his son raign-

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ed in his stead, yet the wicked men ceased not, but moved against King Lysia to make a voyage in his own person, with a puissant Army against Indas : but having the overthrow of King Judas, he fled unto Afdotum, till he had strongly repaired again his Army. Then came he the second time upon Indas, in which conflict the Israelites were put to flight. King Indas notwithstanding, neither one way nor other, but called to his men and exhorted them to return and flick to yet they would not obey him. So he abid alone with his drawnsword none of his in his hand, unto whom enemies durst approach nigh, but with chariots and horfmen they environed him, and archers that at him, wounding him fore, till he fell down dead upon the ground, and they that were about him were taken alive. The time that he raigned over Ifrael was fix years. Many of the Greeks Captains were flain also in that battel, and the King himself so wounded, that he was fain to get him into his country to be cured of his wounds. After he had recovered his health, he returned again, came to Jerusalem, and to all the Cities of Mrael, with the power of the Greeks, wherewith he so afflicted them at that time for the space of four moneths after the death of Indar, that the liketr ibulation was never feen in Ifrael.

Israel. In the mean season, the Israelites reforted to Ionathas the son of Mattathias, and
made him King in Judas stead, and were
sworn unto him. This Ionathas fought divers great battels against the Greeks, having
the ayd of one Samnus of the kindred of Alexander the sirst, who had made a league
with Ionathas, and took his part against Grecia, wasted and spoiled it fore, till at length,
the king of the Grecians slew Ionathas by a
train. His reign over Israel was six years.

Then was Simeon his brother King in his stead; against him came Antiochus the second King of the Grecians came to war; but Simion met him and laid first and an ambush to entrap the Greeks, and then ordered his battel in array against Antiochus. After that, he with his whole host made a face, faining as they sled, and retired, till they perceived Antiochus, who pursued them, to be within their danger, then the ambush brake forth upon the Greeks, made a very great slaughter. After this Simeon returned to Jerusalem with great joy.

Then sent Ptolomee King of Egypt, an Embassage to Simeon King of Israel, offering him his daughter in marriage. To this request when King Simeon had consented, Ptolomee came to Jerusalem, where was made him a great feast, and they were allied together.

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Whereupon Antiochus King of the Grecians writ to Ptolomee king of Egypt, privily to murther Simeon king of Israel. Whom Ptolome durst not but obey, for at that time the king of Egypt was in subjection to the Greeks. Therefore when Simeon came into Egypt to see his father in law Ptolomee he was received with great feasting: but in the same time he had poyfon given, that he dyed thereof. Besides this also, his son which came with him, Ptolomee cast in prison. These things justly chanced unto Simeon, for that he had transgressed the word of the Lord, that forbad al alliance with the Gentiles. The time that he reigned over Israel, was eighteen years.

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Then Iohn his son reigned in his stead, who was called Hirsanns in the Greek tongue. The same Ptolomee king of Egypt invaded Israel with all the power that he could make. But Iohn the son of Simeon met him, and the Lord overthrew Ptolomee with his whole Host, that they were slain of the Israelites, and pursued to the Citty Dagon, about which time the Israelites made trenches, and besieged it. Now within the town they had the mother of King Hircanus whom Ptolomee caused to be set upon the walls, and to be scourged with whips in the sight of her son. When Hircanus saw the great affliction of

his mother, he would have raised his frege, and departed from Ptolomee. But his mother called unto him, and faid my dear fon tohn, regard not my trouble, for all chaftenings come from God Proceed manfully with thy siege aganist this City, for it is in great distresse, and revenge me, thy father and bro-ther murthered by *Ptolomee*. The King followed her advise, and manfully raised a mount, from the which he battered the walls with Engines of Iron like Chariots, till they began to shake. Wherefore many of the loudiers of the Town fled, and their companies began to shatter, Ptolomee seeing this, commanded to afflict his mother yet more, and to increase her scourgings, until the entrailes of Hircanus was moved, that he could not abide longer to fee his mother fo cruelly handled, but left the the fiege, and let Prolomee escape: who neverthelesse killed his mother, and fled into Egypt.

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In the fourth year of King Hircanus reign, Pius king of Greece came and besieged Jerusalem with a great power and strength, whom Hircanus was not able to meet and encounter withal in the field, but suffered himself to be closed up in the City. The king of the Grecians therefore raised great towres against the City, apart from the wall, digged a trench, and cast up a mount. Then planted they

their Engins named Rams against the gates, fo that the city was hard befreged: for they beat down one of the Turrets that flood upon the wall, whereat all Israel was affraid, and agreed together to iffue out, and skirmish with them, whatfoever should come thereon, life or death. Which although Hircanus liked not, yet they did fo, and flue many of their enemies, and put them also to flight that they were constrained to encamp themselves further off from Jerusalem. Then the Ifraelites came to the towers that the Greeks had builded, and rased them to the ground. Thus they iffued out daily, skirmishing with Pius, until the feast of the Tarbenacles. Then fent Hircanus to Pius, desiring him that he would grant them Truce, and let them be in Peace while the feaft lasted. His request Pins granted, and fent a fat Oxe to be offered to the God of Israel, covering his horns with beaten gold, and dreffing him with fillets of christal, and other precious stones, clad also in a garment of Purple, and divers other precious cloathes. He fent morcover plate, both of filver, and gold, full of divers kinds of spices, all to be offered unto the Lord. When Hireanus saw this, he went out unto Pins, and after he had made peace with him, he made him and his chief men of war a great feast, and gave him a present of III. C. pound

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pound weight of gold: He went also with Pius to aid him against the King of Persia, that at that time rebelled against him. But he tarried there not long, because the time of Pentecost was at hand. Wherefore Hireanus and the Host of Israel returned; but Pius and his Army of the Grecians proceeded. Whom the king of the Persians met in the field, slew Pius himself, and vanquished the residue, that almost none remained. Whereof when tidings came to Hireanus he was very glad, and returned to Jerusalem with peace and joy.

After this, Hircanus made many great battels with the Nations about him, and had

ever victory.

He also came to the mount of Corizin, where he won a fort of the Sectaries and Samaritans, & rased the Temple that the Sectaries had there as their house of Sanctuary which they builded by the licence of Alexander the first king of the Greeks, He that built it was Man fe the Prieft, brother to Simeon the just. But Hircanus the high Pries pulled it down two hundred years after that it was builded. From thence he went to the City of Samaria and befreged it. This was the mother City of the Samaritans, and Sectaries, which was brought to fuch diffress by the long fiege of Hircanus that they with 10

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The feast of Propitiation then at hand, Hircanus made speed to Jerusalem to execute his office at that feast, (for he was high Priest) appointed for Generals of his Army, Aristobulus his eldest son, and his second Antigonus.

In the mean season, they within the town writ to the king of Greece, to come to succour them, which he did with a great power. But these two young men the kings sons, went to meet them with the strength of the Israelites, and gave them the overthrow, killing them up almost every one, to the number of twenty one thousand fighting men, and the rest fled.

That done, the young men returned to the fiege of Samaria. King Hircanus their father, had tidings of the coming of the Grecians against his sons, so that he perceived they should have the Grecians of the one side of them, and the Samaritanes and Sectaries of the other: but he knew nothing what was hapned, for that victory chanced the ninth day of Tisre, or September. His heart therefore was careful for his sons, and for Israel, notwithstanding he proceeded in his office according as the feast required: as he entred into the house of Santum Santtorum, or the most holiest, to offer incense, and to call for

mercy for his children and for his Army, he heard a voice speaking unto him : never trouble thy mind with thy children, and with the hoaft of Israel, for yesterday the Lord of mercy heard them, and according to the greatnesse of his goodnesse, for thy Fathers fakes : Let thy heart therefore be right, and thy hands pure. So the king going out of the fanctuary, declared it to the people. Whereupon the next day he fent poft to Samaria, and was affuredly certified again that this was true. Wherefore King Hircanns was magnified greatly of all Israel, for they knew that the bleffed Lord accepted his doings, inspiring him with the holy Ghost, and increasing his kindom and Priesthood. After this he took journey to Samaria, befieged it a whole year, and at length wan it, flew all also that bare life within. He rased the wals, the palace, and burnt up the City. He had wars also with the Romanes, and the Arabians : and God prospered all that ever he took in hand. Shortly after, God gave him rest and quietnesse from all that dwelt about him, and from all his enemies, so that Israel refled boldly in peace and tranquility all his time.

One a time the King made a feast to all the Sages of Israel, that they might make cheer with him. And being pleasantly disposed,

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ic faid, I am your Scholar, and what foever I do has do 1 by your Muchority. Wherefore I pray in if you fee any fault in me, or if I do not us comerb me, tell me of it, that I might reform my evil way. Then every man greatly exolled and commended him faying; who is the unto thee, our Lord King, fo worthy of he Kingdom and Priesthood, so notable in ood works, whose works be done for the God of heaven, which hast also done us so nuch good in Ifrael: The King was well leased with their answer, and rejeyced reatly. Yet was there one among them, nundifereet man, called Blezaar, who spake madvifedly to the King. And it please your Majesty, it were sufficient for you to have the rown of the Kingdom, ye might leave the rown of the Priefthood to the feed of Maon, for as much as your mother was Capain in mount Modist. Incontinent the king vas moved and fore displeased against the ages : which certain of his fervants that ated the Sages, and finelled formewhat of ects, perceiving one of them informed the ing that whatfoever that undifcreet person ad spoken, it was not without the advise of ne Sages.

Whereupon the King demanded of the ages, what law shall that man have that in espight of the King speaketh things to his reproach:

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reproach: They made answer, he is wo thy to be whipt. Then faid one of the S ducees, the matter is plain, that according the mindes of the Sages, and at their biddin he upbraided thee, and therefore they won not award him to dye. Whereat the Ki held his peace, and gave never a word to fwer: fo all the joy was turned into fadne The next day at the commandment of King, proclamation went to all the Cities the Kings Dominions, that they should sta to the ordinance of Saboch and Bithus: 2 whofoever should refuse to follow their I crees, or would observe the Traditions the Sages, and obey their will, should suf death. This was fohn the high Priest, whi had the Priest-hood forty years, and in end became a Saducee. Notwithstanding Israelites obeyed not the Kings commandige ment, but rather privily followed the or nances of the Sages. The King himself a all his fervants followed the traditions of Saducees, making Inquisition for them t stuck to the constitutions of the Sages, a putting to death as many as he could get knowledg of. By this means he dran, in much people of Israel into this opinion. I entime that Hircanus ruled over Israel, was 3 ng, a years, and then he died. othe

After him reigned his son Aristobulus, quir

had three Tons Aristobulus, Antigonus, Alexander; This Alexander was hated his Father, and banished out of his prece. He went therefore and made war on Tyre and Sidon, sudued them, and com-

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led them to be circumcifed. d, but let light by it, wherefore he would execute the office thereof, but took the head, and was called the great King. Bes this he banished his mother, and Alexher fon, his younger brother, and uld not fuffer them to dwell in Jerusalem. he loved his brother Antigonis, and made the Lievtenant General of all his wars, fetmies. Wherin the young man Antigenus good fortune, and prospered in all things of the took in hand, and returned fafe to Jealem, where he entred into the house of Sanctuary to pray for his brother the ig, which at that time was grievously

: and also to acknowledg before the rd God his goodness and mercy towards dren, in that he aided him against his enemies.

Then came a certain wicked person unto the en came a certain wicked person unto the ng, and informed him with this tale: Thy other (faith he) returning from the wars, quired of thy health, and when it was told

him

him thou wast fick, he said, I will go to his and to day and rid him out of the world. Who the King heard this, he was wroth towar fore the Sages, and commanded his brother to apprehended, and carried to the place ansi Starton, there to be kept in prison, till he ha made further inquifition of this matter. the mean space the Queen, the kings will commanded him to be put to death then without knowledg of the Kings mind. when the King heard that his brother w killed, he cryed out and wept bitterh fmiting his breast in such fort with his hand the that he swouned, and much blood issued or of his mouth. He reigned over Israel tw years.

con After him his brother Alexander reign ed, who was also called, King Janai, bein brought out of Prison, where his brothe had put him, and made King of Ifrael. H was a mighty man, and valiant in all his war BOV against his enemies, prevailing against them He had wars with the Philistims namely afain th and Ascalon, whom he put to the worse, and und overcame them. This man refused not the Priesthood, but was high Priest. It chance on a time, when he stood at the Algar to offer facrifice, one of the fages cast a Cedar tree bed on him, whereat he lifted up his right hand ar a upon the Altar crying give me my fwords Hats

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Then the Sages kneeled down before him, he and sware they did it not of any contempt but rather (fay they) that we thus sporting before the Lord, would be merry upon the High folemne day. But the kings fervants High folenne day. But the kings lervants ye play and rejoyce, yet it is not the manner of the country to use any such despightful custome with the King. The contention B waxed hot against them, till at length the Sages spake evil of the King, casting in his teeth that he was an unhallowed and tulpen-ded person, and that his Grand-mother on of the fathers fide was a Captain in mount Modit, whereby her feed was stained. The king W was fore moved at that informuch that he commanded all the Sages to be flain. Therefore, wherefoever they found them, in the Sanctuary, or in the streets of Jerutalem, they killed them forthwith. Then the King tomanded that every man should obey the governance & traditions of the Saducees. So in those dayes had the Sages great tribulati-

on, somefell on the sword, some sted away, the and some tarried at home with great dishonour.

After these matters, the King made an expedition into Arabia, entred the country as and ar as the rock of the Wildernesse, against that are King of Arabia and subdued his land.

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Afterthat, he warred on Medabs and the whole land of Mont, vanquished them, and bringing them under tribute, and fo returned with honour to Jerusalem. When he had after this well bethought him of his doings, it repented him of his evil wales ! wherefore he altered his minde and began to make much of the Sages, Submitting him to their ordinance, and effected theirtraditions

There was at that time a kinde of Sect that were caled Pharifees, of whom fuch as had escaped, the King sent to call them home a gain, and when they came into his presence he spak unto them words of comfort faving My brethren, ye shall understand; that the thing which is once done, must needs be termed as it is, and cannot be revoked And truth it is, you cannot excuse the re proach that ye did me, nor I cannot call a gain the blood that I have flied. Notwith standing I confesse my fault unto you, and have changed my indignation to love, pray ing you to put out of your heart all ranco and malice, lay away all your mourning an forrowfulnesse of your minds, rejoycing i your reconciliation and atonement with me and be of good cheer. But they made him answer: we will not lay away our hatre and enmity, for thou speaked but deceitfully and we speak that is truth. Furthermore hor thou

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thou hast killed our chief men and Elders neither hast thou onely done us this injury: but as Hircanus thy father began this mischief, so thou hast holden on and continued it. Wherefore this hatred between thee and us hath taken some root, neither can we leave our lamentation till thou dye, and God take vengeance on thee for our fakes. Then shall we rejoyce when we see vengeance. So they departed from his presence, neither did the King give them any answer at all. But when they faw the King to be incenfed against them, and by that means the matter might redound to their own harm, after consultation had, they went to the King of Greece, whose name was Demetrius, shewed him what Hireanus and Alexander his son had done to the Pharifees, and all the Ifraelites that bare them good will, and followed their traditions, and how they also hated Alexander for the mischief that he had wrought them, so that if any man will come and revenge the malice of Alexander, they would be ready to ayd him. Demetrius followed their advice, and affembling together all his people, to the number of 40000. horsemen, and footmen without number, he took his journey, and encamped against Sichem.

Then King Alexander railed fix thousand horsemen to and him. But the King of

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the Grecians writ privily to the Ancients of the Sectaries, that they should not aid Alexander; to the souldiers also that Alexander had hired, he sent rewards, gold and filver, that they returned home to their country, and ayded not Alexander, whereupon he was not able to withstand Demetrius. Therefore hearing that Demetrius was removed from Sichem toward Jerusalem, intending to take him in the City, he fled by night with a few of his men to the mountains, and lurked there.

When the men of Israel that were in Judea, heard that the King was fled out of Jerusalem, and that the City was in sear to come into the hands of the Grecians: they gathered themselves together, and stood for their lives, as though all had been one man, to the number of ten thousand and set upon Demetrius Camp, killed all his best men of war, and spoiled all his Host, that he sed from them, and came home into his Country with great dishonour.

This done, the King took heart to him, and returned to his Kingdom, but the Pharifees fled to Bethshemes, fortifying themselves against the King, who having intelligence thereof, gathered an Army and went against them, won the City, and took 800. of the chiefest Pharisees, bound them

in chains, and brought them to Jerusa-

Then banqueted he all his ervants upon the roof of his Pallace in a high place, where his learned Peeres did eat and drink, till they were drunk. And in his merry mood he commanded those eight hundred Pharisees prisoners to be fetcht forth, and to be hanged every man of them upon gallowses before him, at which fight he drunk and laughed heartilv

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After this he fell fick in the four and twentieth year of his reign, of a grievous disease, a Quartain Ague, that held him three years; and for all this he shrunk not nor letted to go to the war to encounter and fight with his enemies, what nation soever they were round about him, as though he had been a whole man.

In the 27. year of his reign, which was the third of his sicknesse, he made an expedition into the Land of Moab, against a certain City called Rabaga, to get it by force. At which time he was very fick and weak; wherefore his wife Alexandra the queen went with him, fearing least he should dye by the way. And as he encamped himself against the City, and urged it fore with affaults, his ficknesse increased upon him more and more. Wherefore his wife, perceiving that he was

like to dye, wept bitterly for him, and faid; to whom shall I be so bold as to shew my face when then art once dead, feeing thou hast wrought such mischief against the Pharifees, whom all the Land favoureth, and following their traditions, obey their instructions? if they shall be disposed to revenge themselves upon me and thy young children, they shall have ayd of all that dwell in the Land. The King answered, Weep not, nor shew any resemblance of pensivenesse: I will tell thee what thou shalt do, and if thou wiltfollow my counfel, thou shalt prosper & reign, thou and thy children as thou wouldest defire; put case I dye, there is no man in the world need know thereof: tell thou every man therefore that ask for methat I am fick, and will not that any man shall come at me. In the mean while anoint and feafon me with balms, fight with courage against this city, till thou win it, and then return to Jerusalem with joy: and beware thou put on no mourning apparrel, nor weep, but bring me unto Jerusalem, and lay me on a bed like a sick man, and after call together the chief of the Pharisees, bring them where I am, and speak unto them gently in this fort : Alexander hath been ever your enemy, I know it very well: wherefore take him if ye lift, and caft him into the fire, or to the dogs, or bury him

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it shall be at your choise: I know well they are pititul men, and so full of mercy, that they will bury me honourably, and appoint fome one of my fons whom they like best to be King The queen did therefore as the was instructed of the King. And when she had won Rabaga, she joyfully returned to Ferufalem: after that gathered together the elders of the Pharifees, and spake to them as the King had advised her. The Pharifees hearing that the King was dead, and that his body was in their hands to do withal what they lift, they answered the Queen, God forbid we should do this unto our Lord, the anointed of God: He was the King and high Priest; what though he were a finner, yet his death shall be an expiation for all his iniquities. Therefore we will bewail him, and mourn for him, yea, we will carry his coffin our selves on our necks, and bury him as it becometh a kings Majesty, & so they did. The time that he had reigned was xxvii.years; after him reigned his wife Alexandra in his stead; for the Pharifees after they had finished the seventh day of the morning, they committed the Kingdom unto her. She had two fons by the King: the Elder was called Hircanus, the other Aristobulus, Hircunus was a just man and a righteous, but Aristobulus was a warriour and a man of courage; D 3 besides

besides that of a familiar and loving countenance. He savoured also the learned men and followed their instruction. But Hircanus his Elder Brother, loved the Pharisees.

On a time therefore when the Queen fate in the throne of her Kingdom, she cald the ancients of the *Pharisees* before her, honoured them, and commanded to release and set at liberty all such *Pharisees* as the King her husband, and her father in Law had cast in prison, and taking the *Pharisees* by the hands she cammanded all Israel to obey their ordinances. Then made she *Hircanus* her son high Priest, and *Aristobulus* Liestenant of the wars.

She sent also to all the Lands that her husband and father in Law had subdued, and demanded the noble mens sons for pledges, which she kept in Jerusalem. So the Lord gave to the Queen quietnesse from all that were under her subjection. She gave also the Pharisees authority over the learned sort, putting them in their hands to order at their will.

Whereupon straight way they found one Dogrus, a great man amongst the learned sort, whom they slew, and much people besides of the Ancients of that Sect, so that the Sectaries were in great distresse. They gathered themselves together therefore, and came to Aristobulus the Liestenant of the wars,

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and with him they came to the Queen, faying unto her: Thou knowest the enmity that is between us and the Pharifees, which hate thy husband and father in law, yea, and thy children alfow We were his men of war that went with him in all his affairs, ayded him, now thou haft given us into their hands to be murthered and banished out of the Land What will Hartam King of Arabia do, when he heareth this; that we shall forfake thee: He will come and revenge him of all the battel that thy husband fought against him . Yea, the Pharifees will take his part, and deliver thee and thy children into his hands, that they shall not be left unto Hircanus the King, and his Son Alexander thy husband, any name or remnant at all. Queen gave them no word of answer; whereat Aristobulus was angry, and letted not to utter it to his mothers face, but the would not hear him. Wherefore Aristobulus counfelled the Sectaries to go their ways, and depart out of ferufalem, to choose them cities in the land of luda, where they might dwell with their honour, and nor to fuffer themfelves to be flain under the Pharifees hands. Wherefore departing from Ferufalem, they dwelt in the Cities of Fuda: Not long after this, it fortuned the Queen fell fore fick, that the was like to dye, whereof when Aristobalus heard, he feared least the Pharisees would make his brother Hire nus King, and at length apprehends him, wherefore he fled away by night to the City of the Saducees to be their head, and make war upon his brother if he should presume to reign. He came therefore to the Prince of the Saducees called Galustius, who was a good man of war. And after he had gathered a strong army of the Saducees, his mother the Queen sent unto him that he should return unto her, which he would not do, but rather went to war with the nations that dwell about him, where he wan twenty Cities, and got him great renown theseby.

Now as the Queen his mother waxed ficker and ficker, the chiefe Pharifees came unto her, with her Son Hircanus, weeping before her, and saying, how they were atraid of her Son Aristobulus, who if he should come into Jerusalem and take it, he would deliver them up into the hands of the Saducees. Vnto whom she answered, I am as you see at the point of death, not able to talk much with you: there is here in my house great treasure, that my husband and my father gathered, and their parents, Kings of the posterity of Chasmonany, take that to you, and make my Son Hircanus King over you. If Aristobolus will dissturbe him, and make

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war against him; ye may leavy men of war therewith, and succour him as you think good. And even with this she tainted and dyed, and was buried amongst her people, after she had raigned 9. years over Israel. The Pharisees therefore and Priests, with all the inhabitants of Ierusalem, made Hircanus her

Son King in her stead.

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Aristobulus hearing tidings of these things, affembled his army and came toward Ferusalem, to fight against his brother. But Hircanus met him, and encountred with him nigh unto Jordan Icricho. The Saducees of Aristobulus host were good men of war, and too strong for the Pharisees : wherefore Hirtanus and the Pharifees, had the overthrow at Arifobulus and the Saducees hands, who with this victory proceeded forth to Ferusalem, besieged it, and brought it to great diffress. Wherefore the Priests and the Ancient of the people consulted together, and came forth to Aristobulus, fell prostrate on the earth before him, and belought him, that he would not scatter abroad the inhabitants of the Lord. He condescended unto their defires, upon these conditions; that he should enter into ferusalem with them and be King, and his Brother Hircanus should be High Priest; whereupon they agreed. Then as Aristobulus entred into Ierusalem, his brother came

with embracing he kissed him. So Ariston led lus was King, and Hireanus executed the office of the High Priest; The Lord all gave I freel rest and peace for a while.

But afterward the Lord sent an evil spin is among them, which was the cause of transed lating the Kingdome from the stock to add Chasmonany, and of the destruction of his posterity, for the sin of Hircanus the great in and the sin of Alexander his Son, in that the sin shed so much innocent blood, and dree last 1/rael from the obedience of the Prophes and thus it chanced.

The Saduces beat into Aristobulus head that as long as his Brother Hircanus lived, he kin nor his kingdome could never be established whereupon Aristobulus devised how to make and away Hircanus: which thing a certain may called Antipater was aware of, a man of most power in all Israel, and thereto also my wise, expert, and learned in all wisdomes both in the laws, and in the knowledged be the Greek; just of his word, and prudent do in any strange or new matters chanced. His tan off-spring was not out of the Children of together, but of those Romans which chanced to be vanquished; and become subject under the dominion of the Israelles, being but strangers,

san rangers, and of no Noble house in Israel.

Stob le had four Sons, Foseph the eldest, the next

the silus, the third Hered, and the fourth Pheall yes; these had also a sister called Salumith.

Antipater favoured Hireanus so entirely for spin is justice, and uprightness sake, that he operant ed unto him his brother Aristobulus, and the aducees intent, giving him counsell to flye o Hartam, King of Arabia: but Antipater imself went before to break the matter to the triam, of whose coming Hartam was very led. Then Antipater declared to him how here arise of Aristobulus his Brother: If thou wilt help him (saith he) and lend him speedy aid, thou shalt easily set Aristobulus beside the Kingdome, for all strael is inclined to Hirtam, and favour not Aristobulus: Hartam answered, I am afraid of the Iems, and their trastiness; Alexander his Father put me thrice to the toil in battell by his subtilty, and took my dominions from me.

Then Antipater swore unto him, He shall be (saith he) thy true and trusty friend, to do whatsever thy heart desireth. Thus Hartam was perswaded, and they made a league together. Then Antipater turned to Ierusaled, caused Hircanus to sy in the night, and they both went together to the King of Arabus who much rejoyced at Hircanus coming,

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and received him honourably. When the Came together to intreat of the league, Har ray tam demanded restitution of such Cities a vile Hircanus Father had taken from him, to whom Hircanus consented in all things, Wherefore Hartam raifed all the people of Arabia, and led them to Ierusalem to wan upon it. To Hircanus also came all the me of Fuda, fave onely they that dwelt at Fern falem : fo betwixt them they befet the Cin round about. It fortuned that in the folem nity of the Paffeover, they could not have their service of the solemnity in the holy place, because of the wars; whereupon; certain just and perfect man of the town, called Honyauriga, brake out privily into the Campe of Hircanus, and Antipater his counfeller, and belought them with much prayer and tears, that they would grant a truce unto Fe usalem, while the feast of sweet bread lasted, that they might execute the service of solemnity in the Holy place; To whom Hircanus faid, Thou are a just man, and often when thou hast prayed, the Lord hath heard thee, pray now therefore unto the Lord, to deliver Aristobulus into our hands, and that Ifrael may rest: Honyauriga answered, Am la God ? or able to remove battels that be stirred up for many mens iniquities? Thus when he seemed to be unwilling

they ng to pray, Hirsanus men compelled him, rawing their swords, and saying, If thou rilt not pray, thou shalt dye for it. Thereore as he saw his life in jeopardy, he cryed ngs nto the Lord; O Lord everlasting, which le of aft chosen thy people Israel out of all people, Name and hast set thy Name in his house, may it please men and haft set thy Name in his nouse, may it please by Majesty to plant among the children of Israfriendship and brotherhood; take away from nong them this hatred which is risen of nothing, and let not the one of these factions, prevail gainst the other, seeing they all be thy Servants, holy and children of thy Covenant. When the servants of Hircanus heard him say so, they ran pon him with their fwords, and killed him : the out God deferred not his vengeance, for he ruck the hoft, as well of the Arabians, as yer of Hircanus, with a grievous pestilence.

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CHAP.

## CHAP. II.

famous Captain called Pompeius war against the country of Arm nia: This Pompeius sent one of his chief me to Damasco, of whom, as Aristobulus (the besieged) had heard, and that an Army the Romans was come to Damasco, he so him a present of four hundred pound weigh in gold, desiring him to remove the Army the Arabians from him, and to raise the sege.

In those dayes all the world obeyed the Romans. That Captain therefore writ understand King of Arabia in this wise: Department of Fernsalem, if not, thou shalt understand thou hast broke thy league with the Senate of Reme, of the whole Army of the Romans shall show in invade thy Land. Hartam on the sight of the letter, raised his siege, and departed from sufalem. Hircanus also and Antipater departed with shame and reproach.

Aristobulus upon that gathered a power, an

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ursued after them, gave the Arabians and fraclites that took Hircanus part a great overbrow and after returned to Jerusalem with

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Shortly after Pompeius came to Damasco, there Aristobulus presented him with a Vine f gold, marvellous artificially wrought. he roots of the Vine, leavs, clufters, and rapes that were upon it were pure gold, the reight whereof was five hundred pound. ompeius was very glad thereof, and sent it to ome to the Conful. And the whole bench f the Senate, which was of the number of ree hundred & twenty Senatours, wondered the cunning and wit of him that made it : eig nd with great joy they bare it into the temle of their gods, placing it in the presence f the great Idol Jupiter, so called after the lanct Jupiter.

Pompeius Writ his Letters to Aristobulus, ith great thanks and commendation for the ime, affuring him, how both he and the whole Senate favoured him, and that he nould have a friend of him to speak in his hould have a friend of him to speak in his ause as long as he lived; Hircanus hearing f this, was clean dashed, and in despair. But intipater comforted him saying, let not the riendship that is betwixt Pompeius and thy rother dismay thee: I will go to him and nake him thy friend. Upon that he went

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to Pompeius, and perswaded his minde to hate Aristobulus, and to favour Hircanus, informing him thus ; If thou (faith he) defend Hircanns, all Israel will be content to be under thy protection, for they love him every man; but if thou defend Aristobulus, the people will not obey thee, for they hate him. Pempejus charged him that no man should be made privy to their communication; For I (quoth he) will send for Aristobulus to come to me to Damafco, and then I will cause to be laid hands upon him, and deliver him bound to his brother, restoring the Kingdome to him. Aristobulus upon the fight of Pompeius letters resorted unto him : Hircanu also came from the rock of the wilderness; and as they appeared together before Pompeius, Antipater defired him that he would do justice betwixt Hircanus the King, and Ariflobulus his brother, that rebelled against him, and took his Kingdome from him without cause, whose sayings, a thousand of the Elders of Israel stood up and witnessed to be true : Aristobulus answered, I never strove with him for the Kingdoms, untill such time as I saw all these that made Hircanns King, to run in great obloquie, and to sustain much reproach, because he was so feeble a person, and of no great wit, nor sought much by the kingdome: yea, till all nations that were About

about him, whose Dominions our prognitours conquered, began now to despise him, to pass little for offending him, to deny him tribute for his simplicity and mopishness, with

lack of courage.

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When Aristobulus had faid, there stood up a great multitude of goodly and beautiful young men, apparrelled in cloth of Hyacinth and purple, with mighty targets upon them, & other ornaments of gold, chrystal, and precious stones, affirming with one accord, that Aristobulus faid the truth: namely, that Hircanus was not favoured by the kingdom. At whom Pompeius marvelled, faying; happy is this people having so many goodly men, true in their words, and wife: Happy also were the Senate of Rome, if they could bring to passe, that this great Nation might be under their Governance. Sohe rook his journey to Jerusalemwith Hircanus and Aristobulus. But after Aristobulus perceived that Pompeius stood notto the promise he made him at the beginningor the Vine, he set light by him, and fled from him to Alexandria in Egipt, whether Pempeins followed with his hoft and befreged Alexandria. From thence Aristobulus sed again to Jerusalem, & Pompeius purfued him also thither, writing to Arifobulus a letter of Truce and pardon. So Aristobulus came forth unto him, and Pompeius

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Pompeius did him at that time no harm, but demanded to be given unto him all the vessels of the house of the Lord, which Aristobulus refused to do, Pempeius in a rage, caused to lay him fast in heavy iron chains, and assaulted Jerusalem, battering the walls very fore, till they of the town issued out against him, and slue of his host

twelve thousand men.

After this had the Israelites civil wars within Jerusalem, because the fiege was grievous unto them, for they were divided into Factions: one part faid, let us open the gate to Pempeius and let him in, that we may fub mit our selves under his protection. ther faid, Let us fight against him unto death, But much people difliked that, so that that fide prevailed that would yield. Wherefore Pampeins entred the town, and the house of the fanduary, killed much people of the Priests, and the people of the Land made Hircause King of Ifrael the fecond time, and Ansipater his Consellour. Morcover, he set one Securus a Roman in the country, to receive the tribute and departed, leading Aristobulus with him bound in iron. And because he took his journey toward Arabia, Hircanus and Antipater went with him to conduct him.

Aristobulus thus being prisoner, and his two sons with him, it fortuned that one

of them (called Alexander) escaped : and having intelligence, that Hircanus and his Counsellor were gone out of Jerusalem, he came thither and rebelled against Hircanus, made up the breaches of the wall that Pompeius had battered :yea the Ifraclites reforted unto bim, and made him King in Hircanus place. Whereupon he gathered an Army, and went forth to meet with Hircanus as he came homeward from Pompeius, where he gave Hircanus theoverthrow, and Securus the receiver of the tribute fled and escaped.

Then Alexander returned to Jerusalem, from whence shortly after, Gabianus a Roman with a strong Army compelled him to flee to Alexandria. And being in the fame place besieged also of Gabianus, his mother Aristobulus wife went forth to Gabianus weeping. and befought him that he would not deftroy her Son : for whose sake he did Alexander

no harm.

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Gabianus therefore having gotten all the Land of Judea, made Hircanus King of Jerusalem now the third time : who set Roman Captains and Rulers in Iericho, and in Zephori, and through all the Land of Ifrael.

It fortuned after this, that Aristobulus gat out of prison at Rome, and came into Israel; to whom on every fide resorted men in fuch fort, that he had a puissant host of Israel. Whereof

Whereof when he had taken Muster, he chose out eight thousand of the best, and with them went against Gabinius, where was a fore battel fought between them, till the best of Aristobulus men were slain, and onely one thousand left, wherewith he fled to the Mountains. But the Romans followed the chase, and flue them every man. Ya Aristobulus would not yield, but fought alone, although his helmet was broken, till he had divers fore wounds in his head : and then fel he to the ground, & the Romans took him yet alive, brought him to Gabinius Who comforted him, commanding his Surgeons to heal him, and after sent him to the Conful and Senate of Rome, where he was put in prison yet once again. And this, the Senate taking pity of Aristobulus wife, which was repored to be a very wife woman, released her two sons out of Prison, and set them at liberty. Alexander, the one of those, could not be content, but rebelled once again against Hircanus and the Romans Governours. For he gathered together much people of Ifrael, encountred with one of the Romans Governors that Gabinius had appointed, and gave him the overthrow: but proceeding further to fight with Gabinius had the worse, and many of the Israelites were flain, yet he escaped and fled. This done, Gabinius

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Gabinius came to Jerusalem, and renned the Kingdom of Israel to Hirsanus the fourth time.

About this time one of the Senatours wives at Rome conceived a child, and dyed in the birth and travell thereof: They therefore that were about her, straight way ript her, and gat the child out alive, whom they named Iulius, and because his mother was cut, they called him Cafar. This child growing to great towardness, and coming to mans estate, the Counsul and Senate sent him into the wars, and what soever he did, he had good fortune, and prosperous success. He deprived the Grecians of the Empire and dominion, translating it to the Romans : Many Provinces also besides that he did subdue, and returning to Rome with a power, attempted to get the dominion, and fole power over them. But they had made solemn statutes in the time of their progenitors, never to fuffer any King among them, or any man to have perpetuall rule over them; wherefore they would not make Iulius King: Vpon this rose amongst them great and mortall wars, so that Iulius flue a great many of them, and without number. When Pompeius understood that Cafar raigned at Rome, and had killed the Conful, and Senate, with all the Nobility of Rome, he gathered toge-

ther his whole Army out of Arabia, and made toward him: Inlins having intelligence of his coming against him, sent for Aristobulus out of prison, spake friendly unto him, gave him a power, and made him grand Captain thereof, bidding him to go and encounter with Pompeius: Indeed his army was a strong army, and he himself a King of no small prowness, and valiantness. Pompeius hearing that Aristobulus came against him, was fore afraid of his valiantness, and of his host : wherefore he sent to the inhabitants of lerusalem that were under his obedience, that they should present Aristobulus with fome gift, whereby they might deceive him, and poyson him. The Inhabitants of Ierusalem at his request, sent unto Aristohulus a present, by certain Noble men, whereat Aristobulus was right joyfull, and did eat and banquet with them, till he was overcome with drink, then they impoyisoned him, and he dyed: The time that he raigned over Ifrael was four years, and fix moneths. He was a good man of war, hardy in fight, and a man of amiable countenance.

Pompeius receiving tidings of his death, the more gladder proceeded toward Rome to befiege it: But Iulius met him in the way, and destroyed him and his host, whereby the Empire was established unto Iulius: He af-

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ter this, fent prefents to the King of Syria, and into Egypt, by his Captains, to allure them to his friendship: Ant pater advised Hircan's to aid Iulius, if perchance he might win his favour, which Hircanns did: and Antipater was Captain of the hoft, who played the man, and found fuch favour with Inline, that he made him Lievtenant of his wars; and after he had fought fundry and great battells, he returned to Ierufalem with great honour, and by the way prospered much more. Hircanus after this, made Phaselus Antipaters Son Governour of Ierusalem, and Herod his third Son president of Galilee. There was a certain young man at that time in terusalem called Hizkins, a valiant man of war, to whom adherd all fuch as were in any diffress, and he became their Captain. These went and ranged about in Syria, roving and murdering in such fort, that the Syrians were weary of their lives, for fear of them. Wherefore the King of Syria fent unto Hered Ruler of Galilee, defiring him to kill that Hizkias and his complices: whereupon Hered prepared himself, and went to meet with Hizkins as he returned from the spoyl of Syria, came upon him unawares and flew him and his men. Whereupon when the King of Syria was certified, he fent a noble reward unto Herod, of filver, gold, and precious stones; E 4

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after stones; by which, and by like means, he became very famous. The Noble men of Iuda made their complaint unto Hircanus upon Antipater, and his Sons, for their fore oppressing the Land of Inda, desiring that Hered might be summoned from Galilee, to appear in judgment, and answer with other for the killing of Hizkias. The King therefore fent for him, and he upon that came to Ierufalem, appeared before the Judges, princely apparelled, with a guilt sword girt about him, whose pride an ancient man (called Samai) blamed, and reprehended also his stout heart, but he would not give ear unto him, nor yet regard the Judges. When Hircanus perceived that the Judges had almost determined to give judgment against the young man, and to make him away, he took pity on him, and faid, we will not give sentence to day, to morrow is a new day, and by that means delivered him out of their hands : Herod knew not afore that it was a matter of life and death, that night therefore he fled to the king of Syria, declaring all what had hapned unto him. The King of Syria let him have a strong Army, and came with him himself, purpofing to besiege Ierusalem: But his Father Antipater, and his eldest brother Phaselus, came forth unto him, and rebuked him, faying; Is this the reward that thou renderest unto King

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King Hircanus, that took pity on thee, and would not have thy blood shed? Therefore they willed him to depart from Ierusalem, unto whom he condescended, after he had once let the Inhabitants of Jerusalem know what he could do, and had shewed them his power. Iulius Emperour of Rome, about that time (as he was worshipping in the house of his God) was murthered by the conspiration of certain of them which had served Pompeius that was slain, as is afore mentioned: The name of one of them that killed him was Cassins, of the Country of Macedonia, who fled thither, being afraid to tarry at Rome: this Cassus had great dominions in Macedonia. Antipater also of whom we spake, was a great scourge to the Noblemen of Iuda, and a great deal forer man then was Hircanus himself : Yea, Hircanus could do nothing in comparison of him, for he had no rule himself, but Antipater and his Sons bare all the fway throughout all the Realm: Moreover, Antipater was in great estimation with all the Kings of that time. And forafmuch as he so sore oppressed the Iems, they therefore hated him, and conspired to kill

Hireanus, named Malchias, by whose means they wrought this matter. He corrupted

the

the Kings Butler with rewards, to put poyfon in Antipaters cup, which as foon as he had drunk, he died. These things his sons Phafelus and Herod diffembled and winked at, as though they knew nothing. Notwithstanding they privily writ unto Cassius that reigned in Macedonia, certifying him of this deed. Soon after came Cassius to Tyre, from whence he fent Mesengers to Hireanus to come unto him, who came, and with him Melchias, Phaselus, and Herod : Cassius entertaining them all in his lodging, willed his men, that whatfoever Hered bad them, they should do it. Herod willed them to kill Malchias, they flew him, therefore fitting hard by Hircanus fide. Hircanus demanded of the fons of Antipater the cause hereof: who answered, is it not manifest that King Cassins servants flew him, and we know not why, Therefore Hircanus stood in fear of Phaselus and Hered, being certain that this was their need. Wherefore he said unto them, this Malchias was worthy of fuch a death, for he was a crafty man, and an Ufurer.

These things done, Octavius Augustus brothers son unto Julius that was murthered came to Rome: and the people of Rome made him their Emperour. He had a fellow in office named Marcus Antonius his uncle. Octaviums therefore seeing to the Govern-

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ment of Rome, fent Marcus Antonius to War upon Cassius, and to revenge Julius death. Unto him Hircanus fent a prefent, a crown of gold, in which were fet fundry precions stones, praying him to strengthen his Kingdom in his hands, and to be a means of a league to be made between Octavius Augustus, King of Kings, and him; as there was between him and Julius, which Antonius granted. About that time Antigonus Son of Aristobulus writ to Pagurus King of the Persians, to ayd him against Hircanus, to remove him, and to restore the Kingdom to himself, promifing to give him for his travel, five hundred pound weight of gold, and an hundred Israelitish virgins. So Pagurus gathered an hoft against Israel, and Antigonus departed out of Jerusalem with much people of Israel that took his part, and joyned themselves to Pagurus.

These came to Jerusalem, besieged it, sought many skirmishes, & gave many great assaults unto it, till at length they undermined the City, then took they Hirsanus and slew Phaselus. And to the intent Hirsanus might be clean removed from the Priesthood, Antigonus that had deprived him of the Kingdom, cut of (besides that) one of his ears. But Herod escaped and sled to Augustus, Emperour of

Rome.

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Pagurus therefore having made Antigonus King of Jerusalem, returned home into Perfia, carrying Hircanus as prisoner with him. But Augustus appointed Herod to be King over all Juda, giving to him a very strong Army of the Romans to obtain it withal. In the way thither, Herod met with Alexandra, Hircanus Daughter, and Marimi her Daughter, that she had by Alexander son of Aristobulus, and brought them again into the Land of Israel, where he took Marimi to wife, and folemnized the marriage with her in the mount of Galilee, for there the chief of all Ifrael dwelt, with whom he took peace. Marcus Amonius companion in Office with Octavian Augustus, about that time made a voyage through all the West countries to fubdue them to the Romans, together with Egypt, Damasco and Syria. Him Herod accompanied to the flood of Euphrates, and helped him not a little. For the Arabians lay in wait for him in the way, and intercepted all that would and Marcus Antionius Herod met with them and vanquished them. Wherefore Antonius was very glad of Herods valientnesse, & brought him again to Israel, together with Cassins his captain & Lieftenant of the wars, having also his Letters to al the Captains of Syria, this tenor. Te shall understand that our lord and Master Octavian Augustus, King of Kings, bath

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appointed Herod the son of Antipater, to be king of all the Land of Juda. Therefore as foon as thefe Letters come unto you, ye shall with speed and him, No man shall be excused: all that can bear Arms shall go with him to Jerusalem, to vanquish Antigonus the Kings adversary : who so refuseth to go with him, it shall be lawful for the warriours to flay him forthwith. I Marcus Antonius have sworn by my sword 1 wil not alter this that I have faid. When the Captains of Syria had read this, they reforted wholly to Herod, fo that his host was wonderfully increafed. Antigonus hearing of this fent one Pompeius Lievtenant of his wars, against them, who fought a fore battel with them, that much people were flain on both fides. Iofeph King Herods brother was flain in that battel. Notwithstanding, at the length Antigonus host went to the worst, and had the overthrow.

So Herod and Cassus proceeded to Jerufalem, and besieged it the third year after Herod was made king of Israel. And when
they had battered down a piece of the wall,
Cassus with the Romans entred into the
town, and made a great slaughter, in Jerusalem. They entred also into the Sanctuary,
and attempted to enter into the Sanctuary,
and attempted to enter into the Sanctuary,
sanctorum, but Herod and his men lept between it and them, and stood with their
drawn swords in the Temple door, to withstand

ftand their enterprises. Hered was also displeased with Cassius for his cruelty, and said, If ye will destroy all the inhabitants of the City, upon whom shall I reign in the Kingdom that Augustus hath given me : Wherefore traight-way Caffins caused proclamation to be made through all his hoft, that no man,upon pain of death should kill one Ifraclite more. This done, Hered apprehended Antigonus, and delivered him bound to Cassius. He rewarded also Cassius Souldiers both with gold and filver. Then Cassius offered a present unto the Lord, a Crown of gold, for he was fore affraid of Gods displeasure, because he had fought against the holy City. That done, he took his journey, and returned into Egypt, and Amigenus as prisoner with Thither fent Hered unto him a royal reward, to make away Amigenus and to murther him, fearing least he should make claim unto the Kingdom again, Whereunto Cassius consented and flew Antigonus.

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Hus was the Kingdom surely established to Herod. Then made he wars upon all the Nations that were about him, constraining them to become tributaries, by which means he grew to fuch power, as never any of his predecessours were to be compared unto him. After all this, Pagurus King of Persia released out of prison, Hircanus Son of Alexander, and promoted him to be head of all the Ifraclites that were fled into the Land of Sennaar, and into the dominion of the Persians, and he became their King. This Hircanus had a fervent defire to fee the holy city, and the house of the sanctuary: also how Herod (whom he took for his Son) and his kingdome did. Herod hearing that His canus (who had been prisoner at Babylon) was now set at liberty, and in great honour he was afraid of him, mistrusting least the Israelites would restore unto themselves the kingdome of their Fathers; wherefore he cast in his mind how

how to do him a mischief: He then write this letter unto Pagurus, the contents where-of were such; Thou shalt understand that Hircanus is he that brought me up, and used me even as his Son; Now therefore since I came to be King in Jerusalem, I have called to my remembrance the goodness that he hath don to me, wherefore my desire is to reward him according to his benefits; therefore I require thee to send him to me, otherwise assure thy self of wars between thee and the Hiraclites, with their con-

fiderates.

Pagurus having read this letter, fent to Hireanus, giving him to understand, that if he would go to Hered he might , but notwithstanding Herods threats, he ceased not to give to Hircanus all good counsell he could, advising him to take heed of Hered, because he is (faith he) a bloodshedder, and a breaker of his league : And he hath called thee, for no love he beareth thee, but because he feareth thee. As long as thou livest shall he never fleep foundly, leaft the kingdome should be devolved unto thee: It is better for thee to remain here in some honour, though it be not of fuch estate, then to go thither to dye with great dispight, and end thy old age with a bloody death. Furthermore thou shalt know, such is the disposition of mens hearts; If there be two men, the one

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in honour, the other in contempt; after time shall come, that the despised shall be had in honour, and the honoured be neglected; never will he that is now honoured, and before was in contempt, be content to fee him that was before honoured, nor speak friendly to him : For he will think, hitherto according to his accustomed manner he hath despised me, how minch more when his dominion is taken from him, and his servants reign in his room: Moreover, Herod knoweth right well, that mens hearts are inclined to him that is the true King. And it might be fo, if thou wert meet for the Priesthood, that he would promote thee unto it, and be governour of the kingdome himself: But seeing thou art dismembred, having one of thy eares cut off, and thereby art unmeet for the Priesthood; thou shalt remain in Ferufalem, deprived both of kingdome and Priesthood, which is uncomely for thee. Such counsell gave Pagurus King of the Perlians, unto Hircanus; yea, and all the Iews that were in Babylon belought him, that he would not go unto Hered.

Notwithstanding he would not be perswaded, and why? For it was the Lords will and his deed, that the injury done unto the Sages, whom his father and grandfather slew, and the injury committed to Honyauriga,

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might return upon his head and be revenged; to that no remnant of the house of Chalmonani, no name, no refidue, no kinfman or posterity should be left alive. Hireanus therefore took his journey toward Terufalem, and Herod came forth to meet him, embraced him, and kiffed him; after brought him to his house, and featted him daily, calling him his father before all men, albeit in his heart he conspired to kill him, which Alexandra his daughter, and Mother in law to Hered knew well enough, who opened it unto Hirtill on a time he perceived the matter clear to be fo : then devised he how to flye to Malor King of Arabia, he sent therefore to Males to send him horse, and a Chariot to fly withall, but the meffenger dealt unfaithfully, and lewdly with him, for he brought Hircanus letters privily unto Herod, who rewarded him well for his labour, and bad him go to Malor, and to let him know what answer Males gave. The messenger upon this, went and delivered the letters to Maloc, who fulfilled Hireanus request, sent him horses and a chariot, writing in this fort : I have fent thee horses and horsemen, come therefore unto me, and whatfoever thy heart defireth, I will do it for thy fake : So the meffenger brought the answer secretly to Herod; whereupon

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upon he sent straight to the place in which he understood Maless men to lurk waiting for Hircanus, and caused to apprehend them alive. Then Hered commanded to call together the Elders, before whom he willed also Hircanus to be brought, and of him the King demanded; tell me whither thou hast written any letter to Males King of Arabia? he answered, I writ none.

Then was Ristins the messenger brought in as his accuser, and the men of war also of Arabia that were apprehended, who declared the whole matter before the counsell, so that Hircanus was quite dashed: Then the King commanded him to be put to death, and so was the kingdome established unto Herod. The time that Hircanus raigned, was 40. years, and 6. months. After the death of his mother, he raigned 3. years, and Aristobulus his brother removed him, making him Priest: Again, 3. years after he returned to his kingdome, and raigned 40. years.

Then Antigonal Son of Aristobulus deposed him, cutting off his ear, and banished him out of the holy City. So after when Herod his servant came to the Kingdome, he returned to Ferusalem, and Herod shed his blood guiltles: yet notwithstanding he had delivered Herod from the hands of the Elders, who would have put him to death, for the death

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of Hizkins. From that time Hircanus wrought no evill in the fight of the Lord, nor offended him in any great matter, fave only in this, that he bare too much with Hered in shedding the innocent blood, wherefore his own life went for the other ; Therefore happy is he that never forgetteth any part of his duty. Marimi the daughter of Alexander, the Son of Aristobulus, the wife of Herod, had a brother whose name was Aristobalas, him Herod would in no wife promote to the high Priefthood, because he feared the children of Chasmonany, although his wife made earnest suite, and lay fore upon him for the matter : But the King made high priest one that was nothing of the kindred of Chasmonany, whose name was Haniel. Notwithftanding, when he had once dispatched Hircanus, his wives progenitours, Father of Alexandra, his mother in law; then he depofed Haniel the high Priest, and preferred his wives brother Aristobulus to the dignity, who although he were but a child, yet he was wise, and of good understanding, and beautifull withall, so that in all Israel was not a goodlier, nor handsomer young man then he was : And this Haniel was the first that ever was deposed from that office of the high priest-hood; for never did King of Ifrael attempt the like afore Hered, who did this to quiet

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quiet his wife, and to fulfill his mother in laws, minde: notwithstanding, this Alexandra his wives mother was not content, nor satisfied, for the death of her Father was such a grief; but always spake snappishly to the King, that he committed her to ward. Then she writ to Cleopatra, Queen of Egypt, wife unto M. Antonius, a Noble man of Rome, declaring unto her all the mischief thet Herod had done to the posterity of Chasmonany, and desiring of her aid; to whom Cleopatra made this answer, if thou canst finde the means to come to me secretly, thou shalt perceive what I shall do for thee.

When Alexandra had read the Letter the fent to Aristobulus her fon the high Priest, shewing him that the would fly to the Sea Fapho, and from thence would take shipping into Egypt, perswading him also to flye with her. We will (faith she) make two Coffers, one for me, and another for thee: and we will with rewards, allure our Servants to carry us out privily, wherby we may flye to fave our lives. This their device was perceived of one of Herods Servants, who forthwith made the King privy unto it. King commanded his Servant that bewrayed them, that when they did convey the Coffers, they should bring them to him, which the servant did. So when the Coffers were brought brought to the Kings presence, he caused them to be opened, and took out Alexandra and her son Aristobulus, to whom the King spake sharply, and rebuked them fore. But Alexandra answered him again as short; insomuch that the King moved with anger, slung away from her into his chamber, saying: It it is better to sit solitary in a corner of the house, then with a brawling and scolding woman in an open place. The King dissembled the matter, and shewed no great dissembled the matter, and shewed no great dis-

pleasure a year after.

As aristobulus the high Priest, apparelled in his Pontificial vestures, stood in the temple night unto the Altar to offer facrifices, the Israelites beheld his beauty, his wisdom, and behaviour in the ministery, whereat every man rejoyced, praising God that had nor raken all away, but left one to revenge the injuries done to the house of Chasmonani. The King hearing this, was fore afraid, and not a little displeased, thinking to himself the Israelites would restore the Kingdom of their fathers unto him: He perceived every mans heart to be enclined towards him : Where fore he deliberated a while, and in the feast of the Tabernacles he removed to Ferich with al his houshold, whereas he made a great feast to all his nobles and servants, placing them every one after his degree before him, Aristobulus

Aristobulus the High Priest he set upon the right hand. And as they eat, drank, and made merry, certain of the Kings Servants were disposed to go swim in Jordan. To these the King had given secret commandment that they should defire Aristobulus to go and bath with them in Jordan, and then So when they were going, to drown him. then came Aristobulus and moved him to keep them company, which he would nor, unlesse the King gave him leave: wherefore he asked the King leave, but he denyed him at the first, yet at length the young man intreated him so instantly, that the King bad him do what he would.

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He went therefore with the other young men to fwim. The King presently took his horse and returned to Jericho, with all his train, leaving the young men behind, which continued swiming till sun setting, and as it began to be dark, they drowned the Priest Aristobulus among them. Whereof when tidings came to the King, and it was known that he was dead, the people wept and made great lamentation, confidering his Virtue, Nobility, and Beauty, every man was full of forrow that he should have to short a life: and they bewailed so much that it was heard a far off. But Marimi chiefly, and Alexandra the young mans mother, could no wife be comforted. F 4

comforted. Yea, the King also wept and made great mone, for it repented him that he had done so wicked an act; yet all the people knew well enough that the thing was procured by the King: insomuch that Alexandra his mother in law, letted not to tell it him to his face, that he was the murtherer of her husband, and of her father, and now last of all, of her son, to whom the King answered neither good nor bad.

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From that day forwards there was continual hatred between Alexandra and Marimi, and Kiparim, the mother of Herod and Salumith, his Sister, that came of base and service blood. For Marimi cast in their teeth to their faces, that they were not of the seed of Israel: but prophane, unholy, and of base birth. Notwithstanding Herod loved Marimi as his life, wherefore he would never displease her as long as she lived, nor say so much to her, as why faist thou so.

These things done, Marcus Antonius a Noble man of Rome, next unto Octavian Augustus King of Kings, being sent by Augustus to war upon the Kings of the West Countries, reigned in Egypt, and by the provocation of his wife, rebelled against Octavian Augustus, made war with him, both by sea and Land. And for smuch as Egypt is near adjoying to the Land of Israel, Herod joyn-

ed with him, and helped him. For Marcus Antonius had ayded him before in fuch fort, that no King durft meddle with him, for fear of Marcus Antonius. Whereupon when Marcus conspired against his Prince and mafter, Herod aydeth him with an Army, with horsemen and with ships also against octavian. In which wars oftavian got the victory, flew Antony and all his people coming by thip to the He of Rhodes, and fo into the Land of Egypt.

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Hered hearing that Marcus Antonius Was flain, and that Octavian Augustus was come into Egypt, he fainted for fear of the displeafure of offavian. Yet at length he took heart unto him, prepared a royal present to be carried before him, and followed after himself to Octavian Augustus. And setting forwards, he called fofeph the husband of Salumith his fifter, whom he made chief of his houshold, commanded him that if Octavian put him to death, he should poyson Marimi his wife, faying; It should not be feemly for Kings, that any mean man should marry with a Kings widow, and sleep with her upon the Kings bed.

So then he took his journey towards offavian Augustus, who then was at the Rhodes, where he understood offavian to be displeafed with him, for that he had ayded Marcus

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Antonius

Antonius. Therefore as foon as Herod came to octavian Augustus presence, having his crown upon his head, he took it of, and fell down proftrate upon the ground at Octavians feet, laying: Most Noble Emperour, I canfesse my trespasse against your Majesty, that I loved Marcus Antonius my companion in league, who was my neighbour and syded me : and is true that your Majesty since the time you made me King, have heard of mine affairs that happed unto me but never succoured me. This Marcus Antonius did not fo. I confesse therefore that in his wars against your Majesty, I anded him with an Army, with Horse-men and ships : Neither went I out with him for any wars upon mine own borders, but when soever I went with him I he ped him to the uttermost of my power. When be was falling, I bolftered him up : and when he stumbled, I raised him again. Amongst all these I protest also, that I would not be counted of your Majesty a breaker of league : but now Marcus Antonius is dead. Wherefore whether that it Shall please your Majesty to restore me my former estate or no, forasmuch as I have kept touch with Marcus Antonius against your Majesty amongst others, if you put me to death, you will do me no wrong, but justice, because by the Law of armes I have deserved death.

When Oftavian Augustus heard him speak

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fo, he faid unto him : Arife thou King of Israel in peace, be of good comfort, and sear not, for thou are worthy to be nigh, yea next unto my person. I know that Marcus Antonius was inticed by his wife, and would not follow thy counsel, for if he had, I dare fay he would never have conspired against me. So he commanded the crown to be fer again upon H. rods head, and made a league with him. Then they went both together toward Egypt, to be revenged upon Chepaira. Burthar wicked woman when the faw ber City to be evercome, put on her most precious apparrel, and fitting upon the throne of ther Kingdom, commanded a Viper to be brought unto her : which as foon as the had fuffored to thing her breaft, the died. As offavian Aug fins came to the Pallace, and faw her fit there, he rejoyced that he might be revenged of ther, and commanded to thrust her from her Throne but when they came to her, and found her dead it griewed offavianvery fore.

In this while Foseph Salumiths husband disclosed unto Maximi, that the King had commanded, if it so happened to him to be put to death by Augustus, that he should poylon her. Whereupon Maximi conceived yet a greater harred toward the king infomuch, that when the King was returned in

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fafely and found, and with honour also from offavian, and that all his men and whole houshould rejoyced greatly, Marini shewed no countenance of gladnesse, no not when the King himself told her how greatly he was magnified and honoured of ottavian Augustus: but alwaies she was very sad. Salumith the Rings Sifter perceiving that Marimi fo vexed the King, the told him how fofeph her husband had lien with Marimi whiles he was with Augustus. But Herod (say what she could) gave no credite to her words, knowing that she envyed Marimi, until at length he asked the cause of Marimi, why she rejoyced not as other did, when he returned in fafety from Augustus, but-wasvery fad which shewed her to have rancor and malice in her heart towards him. Sheanfivered; Thou haft faid heretofore, that thou lovedit me above all thy other wives and concubines; yet thou didft will Joseph thy Sifters husband to poylon me. When Hered heard this, he was exceedingly abashed, that Foseph had disclosed his secret, and began to mistrust with himself that which Salumith had told him, that he had slept with his wife indeed, and upon that detected that secret. Therefore he departed out of his palace in a great anger and rage, whereby Salumith perceived that he detefted Mar mi, and therefore

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fore the accused her further, subtrning false accusers and torgers of lyes, to witnesse that Mar mi would have poysoned the King, whereof she had divers presumptions also by her countenance. She added moreover, if thou (saith she to the King) let her escape thus, she will speedily destroy thee, and bereave thee of thy Kingdom, the law giveth a man this counsell, If any man go about to murther thee, prevent him, and slay him first.

With this and fuch like words, she so moved the King, that he commanded to bring Marini forth, and to be beheaded in the high streete of the City. And as she was brought forth into the Market place of the City, all the women of the City followed her: Alexandra her Mother also cursed and railed at her, faying, come out thou that haft abhorred thy husband, and conspired against thy Lord : Alexandra wept also, as though it had been for the wickedness that her daughter had committed, thinking furely to please the King by that means, and to blear his eyes, if peradventure he might fuffer her to live, till she might have opportunity to poyfon him, Marimi thus going to execution held her peace, and looked neither to the right hand, nor to the left, nor yet feared death any thing, knowing that she was innocent in deed, and thought, and there-

therefore God would render her a good reward in the world to come; wheretore the bared her Neck without fear, and they cut off her head, shedding the innocent blood. Bur God made no delay in punishing the fame, for there fell a fore plague and pestilence in the house of Hered, so that his chief servants, his Noble women, and Concubines died fore thereof, yea, throughout all Judea raigned the pestilence vehemently; which afflictions all Ifrael knew well enough, chanced unto them for the blood of Marimi. They cryed therefore unto the Lord, faying, wilt thou for the offence of one man, deal fo cruelly with the whole congregation? the Lord took pity therefore upon the land, and withdrew the plague from the people. The King repented him also, that he had shed blood without a cause; and love so grew in his heart that he was fick, and at deaths door. Then Alexandra Marimis mother, fought means how to poyfon him, which being uttered unto the King, he commanded to apprehend her, and to kill her. In this manner dealt Herod with all the posterity of the Machabees, leaving none alive that were called by the name : Herod put to death also losephat the husband of Salumith.

The King had two Sons, Alexander and Aristobulus, by Marini his wife: They were

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both at Rome when their Mother suffered. for their Father the King had fent them this ther to learn the Romane tongue: When they heard tidings of their Mothers death, they webt and mourned for her, hating their Pather for his cruelty. Soon after the King their father recovered of his fickness, was established in his Kingdome, builded strong cities, and role to great prosperity. In the thirteenth year of his reign, there fell a great dearth in the land, wherefore the King rook out of his treafure, much gold and filver, and precious fromes, wherewith he fent into Egypt; and procured plenty of corn, and refreshed with bread all that lackt, and was in diffress of hunger; yea, he spared not his own proper goods: And not onely to the Israelites shewed he this liberality, but also to all that came unto him out of other strange Nations, hearing of his renown: Moreover, in all his wars he had good fortune: Besides this, he thought it good to renew the house of the Sanctuary, whereupon he deliberated with the Ifraelites, to have their advice for the building of it, after the same quantity and measure that Solomon King of Ifrael had builded it. For the Iews returning from captivity in the time of Coresch, began to build it after the measure that Coresch prescribed them, and not as it was before. The King of Ifrael

Israel hearing that the King was purposed to pull down the Temple to the ground, and build it afresh, they made him no answer, fearing least when he had pulled it down, he would not be so hasty to build it up again. But the King perceiving what they feared in their minds, faid he would not flack the matter, nor rest till he had brought it to passe. He faid moreover, that he would take out of his treasury plenty of gold and silver, and give it to graving: also precious stones, stones of Thasies and Marble. To the Carpenters also and Masons he would deliver Timber and Stones, Gold and Silver, Brasse and Iron, to make all things necessary to the work. Wherefore if he pulled down the House he was able to build it straight waics again.

So he pulled down the House, and repaired it again, and finished it in length a hundred cubits, all of white Marble so that the whole hight of the stone was in all, a hundred and twenty cubits. For the Foundation was twenty cubits within the ground, and a hundred above. The breadth of every stone was twelve cubits, and the thicknesse there of eight cubits, every stone was of like bignesse. The gates of the House he covered with sine gold and precious Stones sinely set therein: the thresholds were of Silver, and

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the tops also. He made also a Vine of gold; a marvellous cunning piece of work, the arms thereof or bigger branches, were glittering gold, the leffer branches, flips, or latest shootes of gold, somewhat red, and all above was yellow gold, whereupon hung clusters of Chrystal. The vine was so great that it weigh: ed a thousand pound weight of pure gold. In all the world was not the like to be feen. He made also a porch, and before the porch two walls of Silver, marvelloufly cunningly wrought. Behinde the house toward the West, he made a court of a hundred fifty cubits long, and a hundred in breadth, which was paved with pure Marble. Toward the fouth and north, the length of the court was also a hundred and fifty cubits, and a hundred in breadth, He erected in it also a hundred and fifty Pillars of white Marble in four rancks. The length of one ranck was a fourty cubits, and every Pillar was fourty cubits high, and three cubits thick. The pillars were all of like measure, as the Court of the North fide, and of the South was also of like measure, with all the pillars thereof. Towards the east, the court contained seven hundred and twenty cubits; even to the brook Cedron: no man ever faw the like building in all the world. The Vine that he made, placed he before the porch: In

the extream parts of the Court, he made also walkes and galleries of such height, that they that walked therein, mighty eafily fee the waters running in the brook Cedron by the space of a cubit; Between the porch and the house also (as though it were a vail or partition) the King made a wall of Silver, of half an handful thick. In the which was a door of beaten gold, and upon the gate a fword of gold of twelve pound weight. There were certain Posies graven in the fword, as this; What stranger seever appreacheth nigh here, let him dye for it. So the things that Herod made in the Temple, were wonderful: neither was there ever heard of in all the world, any King that was able to erect fuch a building.

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When the work was finished, the King sent sent to Saross his pastures, for his Cattel, from whence were brought him three hundred young Bullocks, and very many sheep, according to his Princely estate. So then they dedicated and hallowed the house with great

joy and gladnesse.

There was one certain day in the year, when as the King was accustomed to make a great feast to all his Court, to all his Nobles and Sages in Israel: Against that self same day the King was minded to finish his works, which made both him more glad, and all his people

people. The same also was commanded to be done in all the Provinces of his Kingdom, sending his Letters by his Pursuivants to the Noble men, Captains, and Presidents of the Provinces, that they should observe that day after the same manner every year. The people also that were squandred in their enemies countries, their head Rulers & Captains came out of every Country, far and neer, to see the House and the King, for they could never believe it, till they had seen it: and when they had seen it, it exceeded far that

they had heard of it.

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These things done, the Kings two Sons, Alexander and Aristobulas which he had by Marimi, came home from Rome to fernfalem in a great heat and fury, with a strong company, yea their hearts were very heavy also; for Alexander the elder had married the king of Cap decies Daughter, and Aristobulus the Daughter of Salamith the King his Fathers Sifter. These coming to Jerusalem, went not to the Court to do their duty to the King their Father, neither would they fee him: whereby the King gathered, they went devising some mischlef against him : Moreover, all his Men gave him warning to take heed of them, and to keep his power or Guard about him. He had a Wife of base flock out of the Country, before he came to the Kingdom, by whom he had a fon named Antipater. And when he had put Marimi his beloved wife to death, he called home his wife which he had diffained before, to his Court.

Wherefore, now seeing the two Sons of Marimi hated him, he appointed Antipater his son to be heir apparant, and to raise his estimation, he gave him all his treasure, made him Lord and ruler of all that he had, affirming that he should reign after him. This Antipater had a subtile wit, and his talk was daily to his Father, If it like your Majesty, wherefore should you give me all these things, when as these two Lions shall be ever in my top, and ready to destroy me. By such surmised means he raised discord and hatred between them and their father, albeit the King was loath to hurt his two sons.

Not long after he took his journey to Reme, to Octavian, and his son Alexander waited on him, hoping that Octavian would be a means for him to turn his fathers hatred from him, and put all malice out of his mind. When the King was come thither, Octavian rejoyced much at his coming, saying, I have thought long to see thee. To whom hast thou lest the Land of Juda? Herod answered, for the homage that I owe unto my lord the Emperour, I am come to appear before him, and

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to declare my chances with this my fon his Servant. So he told him the whole matter, from the beginning to the end. Then odavian Augustus blamed the young man, because he hated his Father. The young man anfwered, how can I otherwise do ! How can I forget the most chast womb that bare me, which was the holy stock. If I forget my mother that was flain guiltleffe and without crime, then let me forget my right hand. These and fuch like words spake the young man, not without tears in the presence of Octavian fo that his bowels were much moved, and the Noble men that were about Octavian, could not abstain from weeping, but lamented greatly.

transgression and cruelty; then laboured he to pacifie the young man with comfortable words, bidding him to honour his Father, and to submit himself unto him. When he had done as he was willed (for he would not strive against the Emperours commandment) ottavian took the young man by the hand, and put it into Herods bosome. Then his Father kissed and embraced him, so that they both wept; after that they took their leave and departed from ottavian who comforted them, and gave them a gift, committing it in-

to Herods hands.

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Hered yet perceived, that the hatred of the children of Marimi would not be appealed: whereupon when he came home to Ierusalem, he called together all the Elders of Israel and said unto them, I had determined once to place one of my Sons, Captain over the people of the Lord, but I might not do it without the consent of Octavian

Augustus.

Now therefore I have appointed my three Sons, and have divided my Kingdom equally amongst them: Help ye them against their enemies, but in no wise shall ye help one of them against another: And if ye perceive any breach of friendship between them, do what lyeth in you to make it up. Whereunto he made them swear presently in Jerusalem; and the bond being made, each man

departed home to his house.

But for all this, the hatred between Antipater and his two brethren was nothing diminished, for he feared them, because they
were of the house of Chasmonany, and allied
with Kings of great power; he suborned
therefore false accusers, to say unto the King
that the young men, sons of Marimi were determined to destroy him: Likewise he set
variance between Salumith and them, for she
was in greater estimation then he, insomuch
that the King did nothing without her coun-

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fell: the same wrought he also between Pheroras the Kings brother and them. But to Salumith he said, doest thou not consider how the fons of Marimi know that their mother was put to death by thy counsell? therefore if they may bring to pass to make the King away, they will hew thee to pieces. But when the young men heard this, they came before the King, and fwore, they never intended to hurt their Father, and with weeping they so perswaded the King that he believed them, and they got his favour again : whereat Antipater was not a little displeased, therefore he hyred false witnesses, to fay they faw A exander the Kings Son upon a certain night, with his fword drawn befor the Kings Palace, minding to murther Antipater. He subborned also certain of the Kings servants to witness against Alexander, that he should give them great rewards to allure them to his pleasure, and to abuse them in unnaturall venery, which they refused. Moreover, that he defired them to poyfon the King, which they would not agree also to do: Whereupon the King was fore difpleased towards him, commanding not only him, but all that took his part, or defended his integrity, to he apprehended and put in prison, that execution might be done upon them. Then Alexander Writ unto Archelaus his G 4

his Father in law, defiring him to come to

Ierusalem to his Father Herod.

This Archelans was a very wife man, and a Noble counseller: when he was come to Ierusalem, Herod was very glad of his coming, and demanded what matters brought him thither at that present, he answered, I have heard that Alexander thy Son, and my Son in law, hath attempted to rebell against thee; it is not possible but my daughter his wife should be accessary of this thing, and yet the hath not thewed it unto thee, wherefore I utterly detest her, as one that hath conspired against thee; yet nevertheless, I know well that for the love thou bearest unto me, thou wouldest spare her ; for this cause I am come unto thee, that when thou haft put her to death, I also may slay my daughter; for it is better that we should make them away, then they us.

Hered hearing this, was very glad, and gave credit to his friendship: when Archelaus perceived that Hered had a good opinion of him, he altered his communication, saying to the King; First let us diligently examine, and well try the cause, for simuch as there are many false witnesses, and lying persons in the world, and let us not shed innocent blood upon any uncertainty: For Archelaus had a great suspicion that Hered had given too light

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credit, knowing how ready he was to hear an evill tale, which was the cause of the mischief, that befell upon the people of his house: well, Herod thought his counsell good. One of them that accused the Kings children, was Pheroras the Kings brother; and to fay the truth, he was the chief of all. Hered loved Archelans, the King of Capadocia as himself, Archelaus perceiving, turned his tale to rebuke the King saying. Thou art now waxen old, and well stricken in years, thou sufferest these backbiters to rule thee, who stir thee to work all these mischiefs in thy house; yea, Pheroras thy brother hath falsely provoked thee against thy sons: when Pheroras heard these words, he was fore afraid, for indeed he had seduced the King. Therefore came Pheroras to Archelaus, and befought him to fave his life, Archelaus anfwered him, if thou wilt obtain pardon for thy wickedness, come and fall before his feet, and confess that thou hast spoken falfely against his sons, then will I promise thee that he shall be mercifull unto thee, and to his fons; Pheraras did so, confessed that he had falfely accused the Kings sons: Then Archelans befought the King for pardon, and he granted it; after that, he entreated him that the young men might be delivered out of prison, which the King also commanded to be

be done. The young men therefore came before the King, and fell down at his feet, and the King was loving to them, and embraced them kindly. He made great joy also, that Archelaus came in so good an hour unto him; to whom he gave for a gift seven hundred pound weight of gold, with many precious stones, and concubines, and dismissed him. But Antipater again suborned false accusers, and writ counterfeit letters in the name of the Kings fons, to one of the Captains, declaring how they would conspire and kill the King, and by such means he encreased the enmities between them and their father many ways, that the King commanded them to be put in prison, and most strong irons to be laid upon them. Besides this, Antipater had surprized and won the hearts of the Kings chief rulers, and servants, that they procured his Barber to bear false witness against Alexander, how he hired him to kill the King, at fuch time as he should shave his beard: when the King heard his Barber speake, he was much troubled in his mind, infomuch that he faid, I am weary of my life, to hear these pick-thanks that open my eares to fill my head with tailes, I can do no way better then to give charge, that who foever brings me any such accusations hereafter of any body, he shall suffer death

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death for it, wherefore he commanded the Barber to be slain, and his two fons to be brought forth and hanged upon gallowses,

shedding their innocent blood.

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Then rejoyced Antipater, supposing him self to be as sure of the Kingdom as though it were in his hands, when he was not aware, that although he were never so high aloft, yet mas there one higher then he who considered his doings. Alexander had two sons, Thigarus and Aristobulus: And Aristobulus had three

fons, Hered, Agrippa, and Alexander.

When the King returned to Ferusalem (for he was in Samaria by the lake side, when his fons were put to death) he commanded that his nephews should be brought to the Court, and taking pitty on them, imbraced and kiffed them, weeping very fore, both he and all his fervants: for it greatly repented him for the heinous deed that he had done. But when the time of mourning was past he called the chief of Ifrael together, and faid unto them, I am now grown in age, and waxen gray-beaded, uncertain bow shortly I shall dye, Mee here before me these little fatherlesse children, which I never can behold without great anguish of minde; for when I look upon them, I call to remembrance what great dammage I have done up to their father in my furious outragionsnesse. Now therefore I would commit them to 1be nogu

Patron and as a father unto them, to succour them continually to his power. All the people answered that he had well spoken. He spake therefore unto his brother Pheroras: Thou shalt be their patron and defender, and shalt give thy daughter to Thigarus Alexanders son. He also commanded his son Antipater to give his daughter to Hered, son of Aristobulus. And the marriages were knit, and composition made in the Kings presence.

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When Antipater marked the love that the King bare towards the Nephews, he began to be in great care, for Thigarus, Alexanders son, had a grand-father by the mothers side, a King of great power, namely Arshe-

lans, King of Capadocia.

He fals down therefore at the Kings feet, to dissolve and break the friendship that he bare towards his Nephews, and to leave speaking in their cause as he had done, but he prevailed not. Therefore he lest his father, and went to Pheroras the Kings brother, made a confederacy with him, and desired him to frustrat the bond that was between himself and Herod, and also between him and Thigatus the son of Alexander that was hanged. So Pheroras came to the King, turned his minde, and dissolved the covenants of marriage. This done, Pheroras and Antipater (that sate upon

upon the Kings throne's were become great friends, banquetting one another, day and

night, and discoursing of their affairs.

When this came to the Kings ear, he was fore afraid of their combinings, and commanded that his brother Phereras should for evermore be banished the Court: Amipater his son was sent to Ottavian Augustus to establish the kingdom unto him, and to enter in league with him: For Hered was so old, that

he could not go.

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Antipater journeying toward Rome, passed through Egypt defirous to fee it before the death of his uncle Pheroras: And as he travelled by the high waies of Egypt, there came a certain merchan with a vial in his hand close covered, which cried, faying; who will buy a thing of great price before he see it? Antipater marvelled at his words, and ask't him what was in the vial: But the Seller told him not what it was before he had bought it and paid dear for it: Then whispered he in his ear, telling him that it was a strong poyson that would kill one out of hand. This Vial Antipater fent. to Pheroras, to be kept until he returned from Rome; In the mean season Pheroras dyed, and his wife hid the Vial. After when Antipater came home again from Rome, Pheroras. wife and he fell at strife, insomuch that she objected

objected unto him, that he was the cause Pheroras was banished the Kings presence, the forrow whereof was his death. On the other side Antipater went about to accuse her, sowing discord between her and the King, to ftir him against her. He suborned alfo a certain Eunuch or gelded person, to go to the king and enform him how that at what time as he took displeasure with Pheroras his brother, and banished him his presence, Pheroras procured a strong poyson, and gave it to his wife, commanding her to destroy the King therewith: The King hearing this, was wroth with the Eunuch, and faid, I fearched for that venome long ago, when it was noyfed that thy houshold fervants would give it me to drink, but I could not find the thing to be true; yea, I have been too rash in such matters, for I put my wife Marimi to death without cause, and Alexandra my mother in law with my two children! When Amipater heard that the King credited not the Eunuch, he made fuite to the King to fend him to Offavian the fecond time, for he was afraid of the Vial that was in Pheroras wives house. He had writ also with his hand, how that he fent it, intending therewith to poyson the Kings sons children; But he that prepareth a pit for another, oftimes falleth into it himself. So desiring the King to send After him, he let him go.

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After this, the King commanded to make fearch, if the Eunuchs words were true or no, he fent first for *Pheroras* houshold servants, and examined them whether ever they could perceive that *Pheroras* was in mind to hurt

him, they all fware no.

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Then the King commanded to scourge them very fore, but they confessed nothing although some died under their hands in the examination: Some he ordered with many kind of torments; of some he caused to pluck out their teeth; and as he had fcourged a certain woman fervant, which had been very trusty to Phereras, at the length when she could no longer stand for strokes, she cryed out and faid, The holy and bleffed God revenge us of Rosties the Kings wife, Amipaters mother, which is the cause of this. The King hearing these words, bad let her alone the will disclose all : Then spake the, Antipater made feasts every foot for thy brother Pheroras and himself, and as they eat and drank, they devised how to poyson thee, especially when as Antipater was going to Octavian ; for they faid, except we destroy him, he will deftroy us, as he hath done all the children of his house. Moreover, he loveth the children of his fons that were put to death, which grow a pace, and it is poffible he may change his minde, and make one

of them King. Antipater also said to thy brother, The King makes as though he were much my friend, but I trust him not , he gave me (faith he) a hundred pound weight in gold, but all that fatisfieth not me. When the King heard this, he told how he had given Antipater this gold fecretly : And the woman faid moreover, There is a viall of ftrong poyfon in Pheroras house, that thy Son fent out of Egypt ; straightway the King sent to Pheroras Wife, that the should bring him the viall of poylon her own felf; when the faw the Kings Eunuches come to fetch her whether she would or no, she gat her up to the top of her house, and cast her self down headlong to kill her felf, because she would not fee the King, nor abide his torments: but she dyed not thereof, whereupon the Kings messengers brought her in a horse-litter, and fet her before the King; then she confessed to him, how Antipater his son had conspired with Pheroras to kill him, with a poyfon that he had bought in Egypt, and fent it to Pheroras when he went to Octavian; and how Pheroras being at the point of death, repented him thereof, charging that we should never give that venome to Antipater, but pour it out upon the ground, that the King might not be poyloned therewith, and I did as he bad me, caft it out all, fave a little that

that I kept in the glasse bottome, for I ever feared that which is now come to pass.

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Then at the Kings commandment the Vial was brought forth before him and there was a little of the venome left, wherefore they gave better credit to her words; so that the King was content with her, and bad his Physition heal her, and she recovered.

This done, the King writ to Antipater to come home with speed, because I am old (saith he) and weak, uncertain how shortly I shall dye.

CHAP.

## CHAP.IIII.

He king had also two other sons at Rome, Archelaus and Polimus: So when Antipater writ to answer his fathers letters, he signified unto

him, that his two fons had defamed the King, and flandered him unto Octavian. But the King answered him, come and bring them with thee, and I will order them as thou thinkest good. Notwithstanding, Antipater lingred for the space of fix moneths, to fee if he might learn somewhat of his fathers doings, but he could hear nothing: The messengers his father had sent, lay upon him every day an urged him to make haft : Therefore at the seven moneths end, he took his journey towards Judea, and came to Cafarea. There heard he his father had taken displeasure with his mother, and banished her the Court, but he could not learn what should be the cause, therefore he was strucken with fuch fear, that he would have gone back again. But they that waited upon him, being

ing desirous to go home to their houses, and families, dealt craftly with him, and perswaded him, that if he should now turn back out of his way he should justifie his enemies words to be true; but if thou come once to thy fathers presence (say they) who loveth thee so entirely, thou shalt prevail against thy foes, and get the upper hand of them that trouble thee.

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So he followed their counsel and came to Jerusalem. When he entred into the city, no man came forth to meet him, nor once to bid him welcome home: For all the people hated him for his lies, flanders, perverse and wicked counsel, but chiefely for fear of the King. Yet went he forward to the Court, although with a feaful heart: When he came to the Kings presence, he fell down and did his duty : but the King turned away his face, and could not abide to look upon him. He went home therefore unto his house with a heavy heart, hanging down his head, and hiding his face. There his mother told him how their counsel concerning the Vial of poyson was bewrayed, and how the King was wonderfully incenfed toward him, that increased his fear more and more. The next day, by the kings command he was brought forth, and before all the chief of Ifrael affembled together, the King fat to judg Amipaters cause ! Thereof H 2

There the King rehearfed unto them, his fons lewdnesse and lies, how he had seduced him, and incited him to kill his children that were of the Kings blood, far better and more virtuous then he; insomuch that with a lowd voice the King burst out, and bewailed his wife Marimi whom he put to death without a cause, and his two sons, that they that

were far off might hear him.

Then Antipater lift up his head and began to fpeak craftily & fubtilly. First he forgot not to give gentle words to pacifie his fathers wrath (but that he could not do;) after he fell to enty in such fort, that all the Nobles were moved to pity, and bewailed his evil Fortune, not without tears, fave onely Niraleus the kings Secretary, who loved the kings children that were put to death. He rebuked them all that were forry for the calamity of Antipater, crying with all his might; Where are ye Alexander and Aristobulus that were flain guiltless: Lift up your heads and behold this wicked man fall into the pit that he himfelf made; see how his foot is catched in the net that he laid himself for other. Mark you not how your Maker revengeth your death, and requireth your blood at his hand in the time of his deftruction? For the wicked man is spared until the time of his death. So the King himself very much incensed, sent to fetch

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ferch a condemned person out of prison, who being brought before them, and tasting a little of the poyson in the Vial, fell down dead therewith.

Then the king commanded Antipater to be carryed to prison, and to be laid in strong The fortieth year of his reign, which was the seventy year of his age, King Herod fell fick, and no remedy, no Physick could be found to help him, neither his servants nor Physitians could procure him any rest, so grievously came his disease upon him, with shortnesse of his breath, and through the anguish of the manifold evils that had hapned upon him by his own folk : Whereupon he cryed out, faying, Wo may he be, that hath none left to fucced him in his Kingdom, nor none to go before his coffin, and mourn for him at his death. Then called he to his remembrance his wife Marimi, and his two fons, rehearfing them by name, howling and weeping still continually. Upon a certain day when his ficknesse came fore upon him, he called to his servants to fetch him some pleasant Apple, to see if he might comfort his heart, and when they had brought it, he asked for a knif to cut it, and one was brought him. Then he gathered his strength unto him, and reared himself up upon his sest arm, and perceiving his life to be full of forrow, and lamentation

mentation, he took the knife with his right hand, and fetched his sway to thrust it into his belly; but his fervants Rept to him and caught his arm, holding his hands, and would not fuffer him to do it: then wept he fore, and all his servants, that their voice was heard out of the Court, and shortly all the city was in an upprore, faying; The King is dead, the King is dead. Antipater being in the prison, heard the noise, and asked, What business is this? they answered him, The King is dead. Then he rejoyced wonderfully, faying unto the Jaylours, strike off my irons, and let me out, that I may go to the Palace, and I will remember thee with a good turn; the keeper answered, I fear least the King be yet alive, I will go therefore and know the truth, and come again by and by. Amipaier faw he could not get loofe, wept for anger at the keeper : So the keeper came to the Court, which being told to the King, he commanded him to be brought before him; then the King asked him, what did Antipater (I pray thee) when he heard this mourning, and that I was dead ? the keeper answered, he was very glad thereof, and when I would not fmite off his irons and let him out, he wept for anger: The King cryed unto his Lords, fee how he hateth me, being yet in prison, if he were here, he would do what he could

did, make hast to wrest the knise out of my hand. As true as God liveth, he shall never have that which he gapeth for; so the King commanded he should be put to death: and there was not one that would intreat for him, or desire the King to the contrary, but every

man was glad of his destruction.

The King commanded the keeper to bring him forth to the Market place, which done, his head was cut off, and so he missed of his purpose: Moreover the King commanded his body to be taken and carried to the City of Ankalia, there to be buried, but not in the City; That done, and the people returned from the buriall, the King sent to call all the Nobles of Ifrael together, and enforcing his strength, he sat up in bis bed, and commanded to call his fon Archelaus, on whom he laid his hands, and made him King over Israel; then shouted every man, God save the King. The King lived five days after the execution of Antipater, then he fainted and dyed. He raigned over Israel 40. years; he was a worthy warrior, a wife and prudent man, a goodly man of person, having God on his fide. He ever loved the fages Hillel, and Samai, with their companions : he enriched the second house, more then all other Kings, and was more liberall then all the Kings H 4

Kings that were before him. His gifts and rewards were rich, for he counted gold and filver, as chaffe and stones; he kept I frael in peace from all his enemies; he builded also a fairer temple then King Solomon, but he made the yoak of tribute and exaction in Ifrael more heavy, and gave open ear to evill tongues. He was a cruell blood-shedder of poor and innocent persons, and Archelans his fon raigned in his room. He willed before his death, that they should bury him in the City of Erodion, two days journey and a half from Ierusalem: So they put him in a coffin covered with gold, fet here and there with precious stones; The bed under him was wrought with gold, and full of precious stones; likewise upon his head was a cloath of rayes powdred with precious stones, and upon that a Royall Crown, made fast to the left side of the coffin, and on the right fide was a regall Septer; upon the Beer was also a cloth of rayes, very thick powdred with precious stones, Christall, Aimethists, and very many Saphirs. Then all the chief men of war went about him in their coats of fence, and drawn fwords in their hands, with helmets on their heads as in the time of war. After them came Archelans his fon that was made King; then followed him all the people : There were fifty

of his servants that went about the Beer, with every one a chaffingdish of gold in his hand, wherein they burnt fweet woods, and perfumes, every foot casting upon the hearse pure myrrhe, as many as went about him. He was born by certain great Lords, and Noblemen of Ifrael, upon their shoulders going leifurely, and with a majefty, till they came to Eredien; where they buried him with great honour, the like was never done to any King. These things done, there reforted together fuch as hated Herod, and were weary of their own lives whiles he lived, rejoycing that they had escaped his hands, faying; we have looked till our eyes bleared, waiting for the death of Hered that tyrant and bloodshedder, that oppressed as with fuch heavy yoaks; that left us nothing to live on, for the tributes and taxes that he laid upon us, yet now Archelaus his fon is worse then he: Wherefore they confulted together, and cast their minds and good will toward Antipater the fon of Salumith, the Kings fifter, on of the blood of Chasmonany, and went with him to Octavian Augustus, requesting him to translate the kingdome from Archelans to Antipater; but he would not grant them their suite: yea, he rather confirmed and affured the kingdome to Archelaus, who wrought wickedness in the fight of the Lord for

for he married his brother Alexanders wife, that had children by Alexander, and com-

mitted other many great offences.

The ninth year of Archelans raign, it chanced upon a night he dreamed a dream, He thought be faw nine eares of carn, very good and full grown upon one stalke, then came a great Oxe and flopt them up all at one bit, by and by be awaked and perceived it was a dream; therefore calling one of the Sages of Ifrael unto him, he shewed him his dream: the wife man said, this is the interpretation of it; The 9. eares fresh and full, be the 9. years which thou hast raigned; The great Oxe is the great King Octavian Augustus, This year thou shalt be removed from thy kingdome, because thou hast neglected the word of God, and hast married thy brothers wife, to this Archelaus answered him neither good nor bad. With five days after, Octavian came towards Ferusalem; and when Archelaus went to meet him, he put him in prison, deposed him from the kingdome of Ifrael, and made Antipas his brother King in his stead ; he turned his name also and called him Herod; that done, he returned to Rome: Whiles Antipater was King, dyed the Emperour octavian Augustus, the 56. year of his raign, and Tiberius Cefar succeeded him.

This Amipas also wrought wickedness, and

fundry abominations more then any that was before him, for he took his brother Philips wife from him, which had already children by Philip, for his shamefull deed, Rabbi, John Baptist the high Priest rebuked him,

wherefore Antipas put him to death.

There was at that time one Jesus, a wise man, if it be lawfull to call bim a Man, for he was a worker of wonderfull works, and a teacher of fuch men as gladly did hear the truth; and had many Disciples, both of the Jews, and also of the Gentiles ; This man was Christ, whom after he was accused of the chief Rulers of our Nation, and condemned by Pilate to be crucified, they nevertheless scafed not to love him, which loved bim even from the beginning. To thefe be appeared the third day alive, according as the Prophets by Divine inspiration had told before, of well of this, as also of many other things, which should be done by him. And even to this day the Christian seit, which took their name of bim, continuetb.

Against this man Antipas before named, came Tiberius Emperour of Rome, to whom when Antipas resorted, he apprehended him, laid him in irons, and sent him into Spain, where he dyed: Archelaus also that was deposed before, dyed in the time of this Tiberius raign. Then Tiberius made Agrippa (the son of Aristobalus whom Herod put to death,)

Antipas

Antipas prother, King in his stead. The time Amipas raigned over Israel, was 11. years. In Agrippas time dyed Tiberius Cesar, and Cains succeeded him: This Cains called himself a God, and would suffer no man to worship any thing in his Empire but himself: he continued not long in this dignity, but decayed and dyed. After him succeeded Claudius.

Claudius being dead, Nero Cefar was Em-Agrippa reigned over Israel 23. years. In his time Nere fore oppressed Israel, by fetting cruel prefidents over them, which left them nothing to live upon; and besides that, punished them with divers torments, until at longth they were constrained to rebel against the Roman Empire and Nero Cefar, to rid themselves from under his subjection. And above all other, one Florus prefident and Captain of the Roman Army, most grievoully oppressed the Jewes, and had done many things very wickedly. For not onely had he shed innocent blood, ravishing at his pleasure, wives, and deflouring maids in the Cities of Juda, but also robbed with great cruelty, every man of his goods; he inhabited the Temple, and upon the beams he hung those that he took displeasure with,

It chanced that Beronice, King Agrippa's fifter, came at that time to Jerusalem of devotion to visit the holy place: She seeing Flerus violently oppresse the people, and for payment of exactions and tallage to slay many of them, even at the entrance of the temple, she came forth weeping unto Florus, beseeching him to spare the people, for she pitied them very greatly: Yet Florus relented nothing, but when she was departed from him he floured & mockt her, though she were the Kings sister, & that in the Temple of the Lord.

There was present at that time a valiant young man Eleafar the fon of Anani the high Priest. He while his father was executing his office, could not abide to see the Israelites fo misused at Florus hands, but being kindled with a fervent zeal, founded a Trumpet, whereby there affembled about him forthwith divers companies of young men, goodly warriours, by whose and he raised a great commotion, and encountred with Florus and the Roman souldiers, of whom he made a great flaughter, prevailing much, and getting at length the upper hand of Florus, overthrew all the hoft, fo that Florus was constrained to fly alone out of Jerusalem unto Egypt. In the way as he fled, he chanced to meet with King Agrippa coming from Rome, from Ners Cefar, and going home into Judea, to whom Florus declared what had hapned him through the youth of the Jews at Jerusalem: And as Agrippa

had passed Egypt, and drew toward Jerusalem, his fifter Beronice directed her letters unto him, moving him to rejoyn with the Jews, and to ayd them : the people also came wholy the space of fourty miles out of the city of Jerusalem to meet him, and fell down flat before him, crying, God fave our King Agrippa. But the King studyed all he might to procure quietnife and peace to the City and people : So he entred into Jerusalem, accompanyed with two Noble men of Rome, worthy Captains, whom he brought with him in his train; And when he came into midst of the City, the people cryed mainly out upon him, faying, Deliver us, o King, and let thy hand and help be on our side, to succeur us, for we will never more be un-der the Roman subjection. The King hearing this, pityed the people very much; notwithstanding, he was not content that they were minded to rebel against the Roman Empire. Wherefore he called the people; together at the entrance of the Court of the Temple, where were present the Elders of Israel, and all the chief men, with the high Priest Anani, and declared unto them the power of the Romans, the strength of there Kingdom, and what Nations round about them they had subdued, in such fort, as no remainder of them was left : Wherefore he befought

befought them not to provoke the Romans, nor to destroy the people remaining in Israel.

He added moreover, If ge will give em to mine advice (faith he). I know it well dear brethren, that there refleth in your hearts a great griof, and I my felf am full of forrow and anguish, that we are not of power able to withst and the Romans; albeit, if you will be rulled by my counsel, ye shall finde a redresse for this matter. For where counsel is, and good deliberation, there Safety, and things come to profperous successive shall sustain for a while the yoak of the Roman Captains, till I may certific Nero of the matter by my Letters, and entreat bim to rid us of these Rulers, I beseech you, be not hasty of Liberty: Many seeking liberty, have fallen into further captivity and greater bondage; there be among our people many evil disposed persons, whose delight is in wars, for it is their whole study; amongst whom many good men do also perish; wherefore hear my words: as for them them that be wife, they may perceive the matter themselves; they that lack expirence, let them learn wisdom at my Sayings. Keep therefore silence, which shall be as well to mine, as to your own commodity, for I Shall not need to Arain my felf, but feak the fofilier with leffe pain; and ye one the other fide may the better bear and understand what I say. If ye hold not your peace, ye shall have two difcommodities, ye interrupt my communication, and.

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and let your selves from bearing. But now to the purpose, ye shall be content, and suffer till I writ to Rome of these matters, that Celar may remove these evill Rulers, and send us them that be more humane, and gentle , If ye may have one such, then shall ye not think your selves in bondage, but in liberty, and wortbily, for then only is servitude grievous, when as the Ruler is an unjust man, and wicked. Now therefore stay your selves, quarrell not with them; for although they be wicked, yet will they be ashamed to do wrong openly, for what they do, they do it secretly , but if ye should accuse them to much, they would rub their foreheads, and do it openly without all shame ; so should you make of your Judges, and Rulers, your open enemies : But it were far better to suffer an unjust governour, then a just enemy; for the one robbeth men privily, the other is an open destroyer; provoke them not therefore. Consider the wild beasts that be under mens power, an be kept in chains, de Lyons, Bears, and Leopards, if a man let them alone, they are quiet and barm no man; but if a man go to their dens and anger them, they will flye upon him, and weary him, and others to that be present : The same ye may perceive in a fever, and an ague, which if a man will go about to cure at the beginning, he shall make it more grievous, but if he will remedy it by leisure, the fervency of it will easily be quenched. Now therefore refrain YOUT

your selves, and take heed that you draw not Celar upon your beads, and the whole Romane Empire : Cefar coveteth not your harm, neither fent he unto you thefe Rulers to hart you; his eyes cannot fee from East to West, nor his hand reach from Rome bither, for it is flesh and blood; but if you will abide till I may fend Embassadours to Cefar, I doubt not but I shall remove these Rulers, and rid you of them peaceably, without any war, or bloodshed; if ye be utterly determined to resist the Romane Empire, you shall understand you be in no wife able to doit, for God is every where on their side, so that they be Lords throughout all the world, and all people ferve them, and shall do so till their end shall come : But if ye will not do this for your own fakes, yet do it for your own countries sake, your children, and wives, the Santtuary and Priests, whom ye are bound to love and spare, lest ye cast away and undo all them at once. I befeech you take my words in good part, for I have Spoken nothing but that is for your wealth, and that may further our peace with : the Romans, which I most wish: If you will be ruled and chuse peace, I will take your part, and do the best I can for you, but if you will needs have wars, ye shall have it alone for me, I will not meddle with you.

With this Agrippa fell on weeping, and fo did also all the Elders with him, and the men of most wisdome, the chief in all Israel;

yea Anani the high Priest also could not refrain from tears : Notwithstanding EleaZer his stout son, with his routs of warlike young men about him, they wept not at all, nor would hearken or give any ear to wholesome counsell, but all at once with their drawn swords, violently rushed upon the Roman Captains that came with Agrippa and Dew them , their men , and all the multitude that was with him in Ierufalem, and Indea. The Elders in Indea, with the wifest & goodliest Ifraelites, seeing what was done, departed from Ierusalem, fearing Nere, and the cruelty of the Romans, therefore they took the town of Sion, and remained there; for they would not be taken of the Romans to be of the same confederacy with the other: The feditious hearing that, took the temple of the Lord; so sedition and civil wars fell between the feditious, and the ancients: For when Eleafar heard, that the Elders and the heads of the people were fled to the Mount Sion, he and his company fet upon them, prevailed against them, and slew a great many of them. Agrippa perceiving the power of the seditious grew apace, he fent out of his camp, where he lay without the town, two valiant Captains, one named Darius, the other Philippus, with 6000. men to fuccour those Elders and Sages, that were defirous

desirous of peace : These prevailed against Eleafar, and the seditious that took his part. made a great flaughter of them, skirmilhing for the space of seven days to gether, and at the length put them to flight, and purfuedthem to the Temple. From that time forth the wars increased more and more, between Eteafar and his complices, and Agrippa with his hoaft, and the Sages, Elders, and Princes that took their part. Vpon a time when the Captains of Agrippa entred the Temple, certain cut-throat murderers, raised by the sedidiitous, mixt themselves amongst the Kings bands, and getting behind their backs, wounded them with short daggers that they had under their jackets; fo that the Kings fouldiers having Launces, and great arming fwords in their hands, fuch as they use in the wars, could not wield them in the presse; by this means many of them were flain, and the sedicious got the victory. Thus Darius and Philippus with the Roman Army were put to flight, and the Elders with the Sages that were desirous of peace, departed out of the town, and fled to King Agrippa. Then, had Eleasar and the seditious the whole rule of the City, and that to all their great dammage; for the fury of the feditious increased to fuch outragiousness, that they set a fire King Agrippas house that he had in Ierusalem ;

lem, spoyled all his treasure, and all that was any thing worth they divided amongst them. They burnt the books of accounts, and bills of debts, every one that were in his Palace. Beronice's house also the Kings sister they set on fire; and they slew all the cunning Artificers that were Masters of the Kings works; so their rule and power in the City, grew every day more and more grievous then other.

CHAP.



## CHAP. V.

N those daies dwelt the Jews and Aramites together in all the Cities of Syria, amongst whom also was war moved, for the Cefarians brought the Romans into the Town against the Jews, and flew them as many as they could find in the town. The Damascians alfo conspired together to destroy all the Jews that dwelt amongst them, which thing they kept secret from their wives, because for the most part they favoured the Fews religion. Therefore the Aramites upon a certain night armed for the purpose, beset all the waies and entrances into the town, and houses also, and flew about ten thousand of the few, coming upon them at unawares, when they were in their beds, nothing mistrusting any fuch matter. When the Fews of Fernfalen heard how the Aramites had dealt with the fews in their country, suddenly they put themselves in arms, and in a fury and rage, like as it had been Lions and Bears that had loft

loft their whelps, they ran to Damasco, burnt their holds, put the Damascians to the sword, men, women, and Children, even the very fucking babes: yea, their oxen, sheep, Camels, and affes, with all other cattle, leaving none alive. And thus they dealt with many Cities of the Syrians, Aaying and killing them, not sparing either old or young, male or female, but destroyed all in most cruel wife; even the very Infants and fucklings they haled from their mothers breafts, and murthered them, infomuch that all the whole land was full of the stink of the dead bodies that were flain, for there was no man left to bury the Carkales. So the Jews wasted all the land of the Aramites, and had destroyed it, had not Castins a Captain of the Romans delivered Syria and the country of Zapha. The people therefore departed wholly from Asam; to return into Judea, and in the way they came to Scithopolis a City in Syris intending to besiege it, for it was yet lest untouched, and was very strong: At that time also Jews and Aramites dwelt together in it. The Jews therefore that were without, offered peace to the Tews that dwelt in the town, but they refused it, and defied them, railing at them, and for their friendly offer, requited them with approbrious words, and with injuries also.

For those Jews that dwelt in the aforesaid City, with the Aramites, loved together like brethren, and for the most part, they were of the Levitical tribe, stout men and hardy. The host of the Jews without the City said unto them, We come friendly unto you, and would aid you; The other Jews within answered: We will neither your friendship nor ayd The army of the Jews hearing that, confented and agreed to raise their siege, to go to Jerusalem and their to remain; for they had a great booty of gold and silver that they had gotten together of the spoiles of Syria.

After this the Syrians that dwelt in Sithopelis faid to one another, put case the Iews return again, and make war upon us, furely if they should so do, these Iews that dwell among us, would joyn with them, and deliver up the city into their hands, and then would they be revenged upon us, and destroy us, as they have done the other Cities of Syria: Therefore they agreed to fay unto the Iews and inhabitants of the City with them, We understand your country men wil invade us again, and make war upon us, wherefore depart ye forth of the City with your wives and children, and lodg in the wood nigh unto the City, till their army be gone again, and then you shall return unto us. The Iews were

were content to fulfil their minds, went out of the City, and placed themselves in the wood.

There was amongst them a certain young man named Shimeon, a good man of war, sierce, hig-made, and very strong withal; he in the savour of the Gentiles had slain many Iewes, and destroyed much of the people of God. For during the time that the Iews besiged Scithopolus, he issued out continually, and skirmished with the host of the Iewes, many times putting them to slight, and never would suffer them to waste the town, or to do any harm to the inhabitants thereof.

Now as Schimeon with his father Saul, an honest old man, and the rest of the people of the lews that dwelt in Scithopolis, remained altogether bodily in the Wood, without mistrusting any harm; the Romans joyned with the Syrians in great number, entred the Wood, and flue the Iews, all that ever they could find, to the number of thirteen thoufand : Schimeon himself with his father and their families, had pitched their tents nigh unto a fair fountain that was in the wood, to whom when their enimies came to flay them, and destroy their whole families, Schimeon ran upon them with his drawn fword, made a great flaughter of them, and constrained them

them to retire: But when a great multitude environed him, & he perceived all the rest of the Iews were flain, he with the houshold onely remaining, neither faw he any way to escape: he stept upon a little hill with his naked fword, faying : Hearken unto me ye Syrians and Romans, and ye that dwell in Scithopolis, I will speak unto you a few words full of lamentation. Now I perceive that justly and not without a cause ye make war against me, without any favour or consideration that I delivered you from the hosts of the fews, and never suffered them to do any displeasure to you, your wives and children, nor to your City, as they had done to other Cities of Syria. For I am he, that for your sakes have warred against my Countrymen to please you withal : yea, both their blood and mine have I pledged unto you, and have kept inviolated the love of strangers; hating my own people, of whom for your pleasures, I have flain of both the fathers and the children; and now ye render evil for the good I have done unto you. But indeed God of his just judgment hath stirred you up to reward me in this fort, to murther me, that hath so often preserved you: Now therefore ye shall bear me witnesse that I shall sufficiently and sharply enough, take vengeance of my own life, not without rage and fury, most severely, because I have stain my fellows and friends; I will therefore stay my self, to be avenged of my

self, for my brothers blood that I have shed, and so shall I be revenged of their blood; and ye shall well perceive me to be of that courage, thatrather then ye shall slay me, and after boust and brag bow ye have killed Schimeon, I will bereave my self of my life, and punish the shedding of my brothers blood none otherwise, then the Law punisheth a murtherer and man-killer. When he had spoken this, his eyes were filled with blood, and his face with rage, and so inflamed with fury, laying apart all pity, ran and caught hold of his father, haled him out of the Wood and flew him : Then flew he his mother, left the should intreat him for the children, and be forry for their fakes: That done, his wife came running of her own accord, and held her neck down to the fword, left the should be constrained to see her children dye. Yea, Schimeons children came and offered themselves to be flain, lest they should see the death of their father, or remain after him to be delivered to the enemies. After this, he flew all his whole family that not one of his should come into the hands of their enimies. Finally, he gathered their bodies together into one place, like a valiant stout warrior, and then boldy goared himself on his own sword, lest any man else should impair, his strength, or boast that he had killed him. All

All this Schimian did with a great courage, to take punishment of himself, because he had bestowed his love rather upon strangers, then upon his own people, and to declare his force and manhood

So he dyed an abominable and detestable death, save onely it was an argument of his haughty minde and great courage, as it is

faid before.

Now when the Jews had thus rebelled against the Romans, and slain their foulders, and Captains, King Agrippa went to Rome and recounted unto Nero Cefar the Emperor of Rame, all that was hapned; whereupon Nero sent Captain Castins (that was at that time in Syria, and had made war upon the King of Persia, had vanquished him andall his power, and subdued his dominions to the Romans;) and with him a puissant Army of the Romans, commanding him to go into Indea, to offer peace unto the people, to comfort them, and to bring them again into league with the Romans, if it might be. Caflins therefore took his journey towards Indea, who Agrippa met in the way, and informed him what had hapned unto him concerning the Iems; how he had offered them peace, and they would have none of it; how also they had burnt his Palace, and sacked it : Castius hearing that, was very glad that he

he had gotten fuch an occasion, to revenge the blood of the Romans, and Syrians, which the Iews had shed: Wherefore he levied a mighty Army and came to Cefarea, and wheresoever he did espy the goodliest buildings, those caused he to be burnt. From thence went he to the City Japho, which he befieged both by land and water, and at length wan it, where he slew in the streets 8400 men. After that he came to Jades, where he first burnt all the country about it, and whomsoever he caught without the town, he slew them: But the Citizens of Zippory went out to meet Castins, and befought him for peace, whom he spared; he came not nigh their town, nor flew any that dwelt in their Country. The feditious Iems that were in the city of Zippory, hearing of Castius coming, fled unto the mountains; but in the way they lighted upon part of Castius Army, whereof they flew 200. men, and wounded their Captain Glaphira: yet at length the seditious were put to slight, and many of them, Glaphira with his horsemen purfued, overthrew and deftroyed, the reft fled to the mountains. Then Glaphira Captain of Castins Army, went to Cesarea, that was subdued to the Romans, there to cure his wounds that the Jews had given him. Thence went he to Antipire, which as he would have assaulted.

affaulted; he perceived it to be furnished with a great power of the fews, and feditious : These hearing Castins also was comming, they went purposely to fight with him, but perceiving that Castins power was very great, they determined to encounter with him in the plain of Gibeon, fifty miles from ferusalem : whereupon the Jews with their companies fained themselves to flye, to the intent they might steal the Romans after them; And within fix days they came to Gibeon , and there rested : Castius persued after with all his hoaft, till he came to Gibeon, which he besieged and assaulted also. It chanced then upon one of the Sabboaths in the morning watch, the Jews (armed at all points) issued out of the town, to give their enemies a Camisado; so after they had given a token of war, they marched toward the hoast of Castins, whereof they slew 515. horsemen, and footmen twenty seven thoufand, with the losse of onely 22. of their own company. In that battell did well appear the valiantness of Mugbas, a Captain of the Iews Army: One Baudius also played the man, at that fame time, for at the commandement of Eleasar the Priest, chief of the seditious, he set first foot within the Romans campe. then began the Iewish warriours to be famous, after they had once so manfully incountered

incountred with the Romans: This done, Casting and Agrippa sent their Embassadours once again to Ierusalem, to Eleasar to son of Amani the Priest, chief of the rebells that were in Indea, and Ierusalem, requiring peace, and to come in league with Eleasar, lest the people of the Iems should be utterly destroyed by the Romans incursions, and invasions on every side. But Eleasar resuled to hear the Legates, and slew one of them, because he made too many words, in perswading the

peace and league.

Upon this, Eleafar affembled the Priests and people together, to go out and fight with Castins. Castin perciving how Eleafar, and the people were affected, and what mindes they were of, how they had utterly confpired to destroy the Romans that were there, and to consume them clean, having a sufficient tryal also of the force and valiantnesse of the rebels; he determined fully to go to Rome, for he perceived he was not able to march with the seditious, neither his own power to be compared with theirs. Wherefore he would go fee what end should come of the wars, and what counsel Cesars Majesty would give. Taking his journey therefore to the City Japho, he found there letters of the Remans, for thither was their army come. From thence went he with them and his own

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own army to Rome, and made report to Cefar of such things as had chanced: whereat Nero was much abashed, and not onely he, but all the people of Rome were fore astonied to hear of the great puissance and valiantnesse of the Jews: For which cause the Wars ceased for that year, so that the Land of India was at great rest, and quietnesse that year, through Eleasers means the head rebel, especially from the hands of wicked Castim that bad sworn to revenge the Romans, to existinguish the Jews, and that he would destroy all the race of them, as none should be lest alive.

Therefore these are they that delivered Israel in the time of the second Temple, out of the hands of their enemies; what time as wars were moved against the Jews and their country: what time also commotions and umults began in Ifrael. The first bufinesse was made by Antiochus the wicked King of Macedonia; who had determined not to leave one man in Ifrael. His mischeevoulnesse proceeded so far, that he slue the people of God, the Sages, and Wisemen, Princes, Elders, and young men, children great and small, Israelites, Levites also, and Priests, until all the chief men of Indea cast their heads together, and went to Matthathiof for of fochanan the High Priest in the Mount

Mount of Modie, where he hid himself for the iniquity of Antiochus and his Rulers, crying upon him, and saying, Deliver at this seafon the people of the Lord, and never think to escape thy self, whiles the most wicked enemy rangeth thus, and runneth upon thy people, and sheddeth thy blood. For the blood of all Israel, what is it but thy blood? and the eyes of every man are fixed on thee, hoping that thou should'st assist and ayd them in this calamity, that they may finde deliverance by

thy means.

Matthathias hearing this, wept bitterly and faid, Fear ye not, nor let these Macedonians dismay you, the Lord shall sight for you, be ye onely quiet. So then was Matthathias stirred, and delivered Israel out of the hands of Antiochus, and after he had overcome him, he was high Priest for one year, and then dyed. In whose room succeeded Judas his son, who executed the office in the Temple six years, and was slain in battel. Then his brother Jochanan was chief in the Temple eight years, and dyed likewise in battel. Afterward his brother Simeon was ruler eighteen years, whom Ptolomy his wives father poysoed at a banquet.

Then I och an an his fon succeeded his father in the office, that is, he that was named Hir-canus, first of that name so called, because

he vanquished a King of that name : He

raigned 31. years, and dyed.

After him raigned Aristobalus one year; he was called the great King, because he first put the royall crown upon his head, and turned the dignity of the high Priest-hood into a kingdome, unhallowing and staining the holiness thereof 480. years, and 3. moneths after the returning of Israel from Babylon: He being dead, his brother Alexander raigned 27. years : After whose death Alexandra his wife held the kingdome nine years, and then dyed. In whose stead succeeded her son Aristobulus, and raigned 3. years; in his time Pompey a Roman Captain came against Iernfalem, wan it, and apprehended Aristobulus, bound him in irons, and carried him captive to Rome; in whose place he ordained Hircanus his brother to fucceed, who raigned forty years. During his raign rebelled Antigonus fon of Aristobulus, Hircanus brother, and with the aid of an Army of the Persians incountred with Hircanus, took him prisoner, and fent him to Babylon, cutting off his eares, that he should never after be meet either for the Priesthood, or for the kingdome: Antigonus raigned three years : In his days Herod fled and joyned himself with the Romans, by whose help he slew Antigonus the third year of his raign, and raigned after him 324

32. years and then dyed. After Herod fucceeded Archelaus his Son, who was taken by the Romans, the ninth year of his raign, laid in bonds, and ended his life at Rome. Next to him raigned Antipater his brother, who changed his name, and called himself Herod; he raigned fully ten years overcame and wasted Spain, because the King of Spain had ravished and taken away his brothers wife,

and there dyed.

After him followed Agrippa, Son of Aristobulus, that was his brothers fon; he raigned three and twenty years, after whose death his fon Agrippa raigned twenty years. This is that Agrippa of whom we now speak of, and of the calamity that befell in his time upon Israel. For all the while he raigned, the wars between the Romans and Ifrael never ceased, untill the people of Judea were led captive into the province of the Romans, what time also the Temple was desolate, I mean the desolation of the second Temple, which we saw with our eyes builded and destroyed.

The 20. year of the raign of King Agrippa, the 9.day of the 5.moneth, that is called Ab viz Iuly: Nero Cefar sent a present for a burnt offering, to be offered in the temple at lerufalem, requiring peace of the Elders and Sages of Judea, and Ierusalem, and that they would

would receive him into league with them, faying ; My request is , that you would offer my present to the Lord your God, for his service and religion liketh me very well, so that I desire you to joyn in league with me, according as you have done with the Emperours of Rome my predeceffors in time past. I have beard what Castius the Captain of mine Army bath done to you, which displeasesh me out of measure; wherefore I assure unto you a faithfull league, by the consent and counsell of the Senate of Rome, that hereafter there shall never any Roman Captain stir hand or foot against you, but rather your heads, Rulers, and Judges shall be all Iews, and of Ierusalem: Tea Agrippa your King, shall be Lord of all your Rulers, and what he commandeth, you shall do it; the Romans shall only be called your Lords, and have no more to do with you.

So when these Legates came to Ierusalem, they went and spake with Anani the Priest, informing him of Neroes mind, and shewed him this present, placing it afore him: This present was this, a bull for a burnt offering, with a crown of gold upon his head, his hornes also were covered with gold, upon him was a cloth of purple powdred with precious stones, there went certain before him that carried ten talents of gold, behind followed very many sheep for peace offerings. When Eleazar Ananies Son heard thereof, he

came and cast out of the Temple of the Lord Nero Cefars prefents, faying, we will not prophane and unhallow the fanctuary of our Lord, with the offerings of strangers, for God will accept neither their burnt offerings, nor their peace offerings: When he had so said, he sounded a trumpet, set his men in array against the host of the Romans that kept watch and ward in the city of Ierufalem, and flew many of them that day, with one of their Captains also, and another they took alive; He being a valiant man, and seeing the routs of the Iews to urge him grievoufly, said unto them, save my life and I will yield, unto whom Eleasar the rebell fware, that he would not flay him, but spare him for his manhood (for he had slain very many of the Iews before) whereupon he yielded himself.

Then Eleasar said unto him: like as thy sword hath made many Women childless, so shall thy mother be made childlesse of thee above all other, and therewith contrary to his oath, he commanded his servants to kill him. King Agrippa seeing this, was wonderfully sory. Therefore as he stood in one of the streets, he cryed O thou rebel Eleazar, I pray God that this mischief, whereof thou art cause, and thy acts, may light upon thee and thy fathers house; which when it cometh to passe, we shall

shall never be dismayed at. It appeareth they shall have somewhat to do, that study to make peace and tranquility in thy dayes; for they are fure to be destroyed with thee. How long wilt thou continue to bring us into the Bryars, thou enemy and hater of the Lord? Why doest thou destroy and waste the Vineyard of the Lord GOD of hofts? Eleafar answered him, what takest thou upon thee the name of a King ? if thou be a King why commandest thou not us to punished? Where be thy valiant fouldiers ? lets fee, come thou and they together and chaften me, that it may be tryed whether thou be a King indeed or no; Thou standest aloof off, and when thou speakest, thy feet are ready to run away as a though a dog should set himself against an armed man, and bark at him, bleating out his tongue. With this he winked upon the Rebels his complices, to run upon Agrippa, and take him whiles he held him in talk : but that was perceived of one of Agrippa's servants whom he had appointed for the same purpose, to stand over against him as nigh as he might, to mark and fpy if the rebels could make any stir toward him, and to let him have knowledg; He therefore laying his hand upon his head, gave a fign to the King to flee, faying, Away, away, for if thou tary any longer, the seditious will К 3.

flay thee and us together. Agrippa perceiving that, he gat from thence with all speed, and the Rebels purfued him, but in vain, for they could not overtake him. So he got to Fapho a town under the Romans, where he was in fafeguard From thence he fled to Rome, and declared to the Emperour Nere, the mifchief that befel at Jerusalem, and all that seditious Eleasar had done to his offering, also how his commandment took no place. Wherefore Nero joyned unto him again Castiw with a huge Army, wherewith they both entred Judea, and wan many walled towns, amongst which they razed fapho. For the Romans perceiving the power of the Rebels to encrease, were afraid lest they should get it into their hands whereby it might be an anovance in time to come to the Romans, chifely feeing it was a notable Haven for their ships to arive in Iudea.

After this, both Agrippa and Castius led their Army towards Jerusalem, to war upon the Rebels, and utterly to destroy them, Eleazar and other Priests with much people hearing that, they issued out against them, and found them encamped in the way, between Jerusalem and Japho; But after they had joyned battel, many of the Jews were slain by the Romaus: the residue, Castius and Azrippa put to slight, and pursued the chase

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unto the gates of Jerusalem, besieged also also the city for the space of three dayes, The fourth day the Priests and the people issued out suddenly unawares to the Romans, fer upon their camp, and flew five thousand footmen, and one thousand horsemen. Castius feeing that he nor his could escape, he chose our forty thousand of his best fouldiers, and placed them betwixt his camp and the Priests, commanding them to stand all the night founding their trumpets and making of fire; that he and Agrippa might escape, and that they should not remove out of their place till the morrow. The Jews hearkning to the found of the trumpets, and musing what they should mean pursued not the Romans: but perceiving in the morning, they were gon toward Cafarea three dayes journey off, Eleazar with the people followed, and in the way found their baggage strayed, that the Remans had cast from them, to run the lighter, and escape easilier, which they let live, and pursued them to the gates of Caforea. But Castius and Agrippa got fast within the town and from thence went both together to Rome; where they declared unto Nero the Emperor how they fped at Ierusalem, and as they were making relation of this unto the Emperor, there came also a post out of Persia, with tidings that the King of Persia was revolted from K 4

from the Roman Empire. These things troubled the Emperour sore, to see almost all fall from him, that heretosore had obeyed

the Empire of Romans.

At the same time returned Vespasianus captain of the host that Nero had sent into the West parts, as Germany, Brittain, and Spain, which lands he had brought under the subjection of Nero. To him Nero declared, what mischief the Priests had wrought to the Roman host in Iudea, how they had slain the Romans, and so forth, all the tale as he had heard of Agrippa and Castius, which displea-

ed Vespasian greatly.

After this, Nero fent Vespasian Captain, and his fon Titus, to revenge the Romans on the Persians and Iews, giving in commandment to race their walled Cities, to beat down whatfoever they found, without sparing either man, woman or childe, infants, fucking babes or old folkes, but to flay all. So that Vespasian and Titus set forward with a chosen and pickt army of the Romans, passed the feas, and came to Antiochia. The Iews having intelligence of this, chose out of their Captains, three of the principal and most expert warriours, of whom I Ioseph Priest that wrote this History was one, who by the divine favour am not ignorant in feats of Arms, nor coward, in chievalry and Anani the High Pricft

Priest and Eleasar his fon. To these three they committed the whole land of Indea, dividing it to them by lot, and gave them a furniture of war. One third part therefore (which was whole Galilee from the Land of Nephtali and beyond) fell to Ioseph the Priest, son of Gorion to his honour and glory, who for his worthinesse, they named also Iosephon, because he was then anointed, appointed, and consecrated to the wars. The second lot came forth; by the which fell unto Anani the priest, the city of Ierusalem, and the country about it, with a charge to repair the wals of the city, to fustain the brunt of Vespasian if he should come so far. The third lot fell to Eleafar the son of Anani the Priest, to whom was joyned Captain Jehoscua, and other Jewish Captains. By the Vertue of this lot fell to him the whole land of Edom, from Elat to the red sea. The rest of the Land from feriche to Euphrates, with that also that is beyond the river, and all the Land of Mefopotamia, fell to Captain Menasches lot. To other princes of Indea, and to the worthiest Priest, they committed the fenced cities from the limits and bounds of Ierusalem to Egypt.

Vaspasian taking his journey with his host from Antiochia, came and pitched his tents in Aramzofa; for he had devised thus with

his counsell; first to invade Galilee, and after to try what they could do in Indea. Is feph Gorion having intelligence of this his purpose, departed from Ierusalem to Galilee, built up the towns that were destroyed, and repaired their walls, gates, bars, and palaces, ordained also Captains over the people, to lead and govern them; fome of thousands, some of hundreds, tribunes and decurians. He instructed the people also in feats of wars, what the found of trumpets fignified, what found served to fall in array, what to gather the fouldiers together, and what to divide them. After he had instructed them in the knowledg and feats of war, he faid unto them thus ; Te shall understand (dear Israelites) that ye go to fight at this present against your enemies, wherefore let no fear overcome your hearts, nor dismay you at the sight of your enemies, but play the men, and take a good courage to you, to fight for your cities, for your country, and for your selves: Be not afraid of death, but rather be stout in defence of your country, that ye be not led away from it, and to fight for the sanctuary of the Lord, that it be not stained and polluted with the uncleanness of the Gentiles. Consider, that it is better to dye in battell, then to live in captivity and bondage; Therefore when as ye shall come to joyn with your enemies, and shall see any of them beaten down, and attempt to rife again, whoseever

ever of you is by and seeth him, remember the Zeal of your God, wherewith it be cometh you to revenge his quarrell, and being moved therewith, strike him that he never rise again; but if you shall see any of your fellows down, being inclined with the zeal of your God, rescue him from the hands of your enemies, and if he be not yet killed, cure him. If he be dead, ye shall do what ye can to bury him in the Israelites buriall; and so if we shall chuse rather to dye then to live, we shall prosper in our wars; we shall dye for the covenant of our God, and deliver our souls, brin-

ging them to the light of life in heaven.

After he had said this, he chose out of the Iews 60000. footmen, and but few horsemen : And out of these he chose 600. of the best, such as one of them would not shrink from ten, ten from an hundred, a hundred from a thousand, a thousand from ten thoufand. With them Ioseph went to the cities of Agrippa that were in Iudea, to win them : for Agrippa stuck to the Romans were it right or wrong, with all the power he could make. He went first to Tiarva, a great city that belonged to Agrippa, whereas both his treasure and munition of war lay: When he approached the city, he spake to the people upon the walls, and offered them peace, on condition that they should open the gates, and deliver unto him all the treasure of Agrip74, and all his jewels, this if they would do, he then would spare them, and kill none of them. Were it not better for you (faith he) to take part with them that defend the Sanctuary of God and his inheritance, then to joyn your ayd with Agrippa, which is confederate with your enemies, and affaileth us, augmenting the power of them that hate us, so that he refuseth not to fight against the Sanctuary of the Lord, and the people of his inheritance. The men of the town condefcending to Ioseph, opened the gates, and he entring the town, made peace with them, and they delivered him all the Kings treasures, for they liked Iosephs words, and consented to take such part as he took.

CHAP.



## CHAP. VI.

T that time came news to Joseph, that troubled him fore; namely, that Tiberias had rebelled and revolted from the people that dwelt in Jerusalem, and were changed from his lot, to become Vespasians subjects, who had set a Roman Captain over them; for reformation whereof, he left his Army at Tiarva, and took fixe hundred young men with him to Tiberias, coming on it suddenly, and at unawars: And as he stood on the banks of Genesar, he espied the Navie of the Romans that there lay at road to and Vespasian, which Isleph charged to be broken in pieces, and to be scattered abroad in the sea. The men of Tiberias therefore seeing the shipboards dispersed in that fashion, they conjectured it was done by some of Iosephs host, wherefore the Romans fled to the town, got in, and shut the gates. Isfeph notwithstanding came to one gate of the city, and cryed that the people might hear, faying; What meaneth this conspiracy

conspiracy of yours against me? ye fight not against me, but rather against the Lord God, whose Covenant ye have transgressed, and broke the bond that we made with him; ye have also violated your oath that you fware by the God of Ifrael, that we should fight against our enemies to abate their pride. The people answered from the walls, We befeech thee our Lord, hear thy fervants fpeak ; God forbid we should abide the Ro. mans, and not rather the people of the Lord God of Ifrael, and his Sanctuary, with the people of his inheritance; howbeit there be amongst us certain proud men, ungodly perfons, that have made a league with Vespasian, and have brought into the town one of his thief Captains: wherefore and it please thee Lord to enter the City with thy fouldiers, come unto us, that we may live with thee, rather then to perish in the hands of them that hateus.

So they opened the gates, that fofeph went in and took the town. Then he caused to apprehend those ungodly perfons that were there about six hundred men, and laid them in irons, sending them to Tiarva which he had afore taken: the other wicked men that had ayded Vespasian he put to the sword. But the chief governour of the Town he apprehended alive, carried

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him out of the city and commanded one of his Souldiers to cut off his hands. Then the Captain befought Iofeph, faying, I befeech thee, my Lord let one of my hands be cut off, and leave me the other. This Joseph and his fouldiers laught him to scorn, judging him to be no valiant man, nor of haughty courage: Ioseph bad his foldier give him the sword in his own hand, and let him cut off which hand he list, and leave him which he will. So the Roman Captain took the sword, and cut off his left hand himself, leaving him the right, and so he was let go. He came therefore unto Vespasians Camp, to shew them what shame was done him.

After this, the Citizens of Zippory rebelled also, making a league with Vespasian and the Romans host. Ioseph being certified of this, made thither with his host to besiege it, but the town abid the brunt of the assault that Ioseph could prevail nothing against it, wherefore he besieged it a long season.

About that time, it was fignified also to them of Ierusalem, that the Askalonites had entred in friendship with the Romans. They sent therefore Neger the Edomite, and Shiloth the Babylonian, and Iehochanan with a power of the common people, these came to Askalon and besieged it a great space; within the town was a Roman Captain called Antonius, a valian

a valiant man, and a good warriour; upon a certain night in the morning watch, iffued

out of the town with his company, to give a Camifado to the Iews that befreged the town, entred their camp, and made a great flaughter, continuing the same till it was day light, fo that about 10000, of the lews were flain, the rest never moved out of the place, saying, It is better for us to dye in this battell, then to flee from our enemies; therefore they took a good heart unto them, and stood manfully in their stations and places, trusting in the Lord God of Israel; and when it was day, they also set themselves in array against Antonie, flew many of his men, not without losse also of their own part, for Shiloch the Babylonian and Iehochanan of Terusalem were by the Romans, with other of the Jews, to the number of 8000. fighting men, that were under Shiloch and Iebochanan, and never a one of the Jewish Captains escaped that conflict, fave only Neger the Edomite, which hid himself in a Sepulchre that was there in the plain, whom the Romans in their purfuite fought, but found him not, wherefore they fet a firethe wood that it burnt round about the Sepulcher wherein he lay hid, and confumed all the trees, shrubs, and bushes, but came not nighthe Sepulcher; For Neger

had called to the Lord with his whole heart,

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to deliver him this once from his enemies, lest he should be shamefully handled of them, promising at another time to be ready to dye valiantly in his quarrel: So Neger escaped the Romans by the help of the God of Isra-

el, in whom he put his truft.

Shortly after fent the Ferusolimites much people to Askalona, to the number of eighteen thousand good men of war, to bury the bodies of the Jews that were flain in the conflicts by Amony. They fought also the body of Neger the Edomite, but they found it not, till at length he cryed unto them out of the Sepulcher, faying, I am here: For God hath delivered me out of the hands of mine enemies, to the intent I may be avenged of them in the wars of the Lord. So Neger declared unto them at large, all things how they chanced unto him : wherefore the Jews rejoyced greatly that they had found him alive, and that he was faved by fuch a miracle, and the Lord delivered him, Therefore they put their trust in the Lord, believing that God would be present with them to ayd them, whereof this deliverance of Neger, The Romans they took for a fure token. kept themselves within the Town for fear of the fems that were come to bury the hodies. So the lews buried all the bodies of their own pare that were flain in both battels, for the E.

the Romans were not able to prohibite and let them, but held them in the town. And when the burial was finished, they took Neger with them to Ierusalem, to give God thanks there for his deliverance at that present. Then To epb the Priest gathered his strength, and came upon Askalon with his whole Army, affaulted them, got the upper hand, and won the town, after flew Antony and all his people with the Sword, that of all the valiant men of War that were with him, not one escaped. Besides this, also the Villages and hamlets that were thereabout without the Town, he burnt them all : And fo ferved he all the Towns thereabout, that had entred into league with the Romans, flaying both Jews and Romans that dwelt in them with the fword, as many as he found, and their houses he burnt.

This done, Isfeph returned again to Zippory fought with them and got the upper hand, there shed he much blood of the people that had conspired with the Romans, utterly destroyed them, burnt their Cities and Villages, led their wives and children prisoners unto Ierusalem, and all the Romans he found there, he put them to death.

When Vespasian & Titus had heard of all that Issephus had done against the Romans, both how he flue their Garrisons as many as he

could

could find in Galilee, and all the Iems that had made any league with him and his fons, they were wonderful incensed, and in a great rage. They took therefore there journey, and came to Apitelma, otherwise called Acho, whereas at that time, Agrippa King of Indea, was abiding, and forty thousand men with him, all good men of war, and archers every one: these joyned themselves with Vespasians Army by which means the Romans Camp became very great. Moreover, out of other Nations round about Indea, good men of war without number, joyned with Vespasian. He had aid of the best men of war out of Mesopotamia, AremZofa. Affur, Sinear, Perfra, Chalded, Macedonia, & out of the Provinces of the Provinces of the people of the East, year the people of Mizraim, Lod, Denan, and Seba, with all provinces far and near, that were under the subjection of the lews, cast off the yoke from their necks, and rebelled against the Dominion of Ierusalem, joyning their power with the Roman Army, to ayd Vespasian and Titus. For these were also subjects unto the Jews that fore had burthened them, wherefore they came to help the Romans, and to invade Ierusalem and the people of the lews. Fur the Edomites had not affociated themselves tinto Vespasian and Titus, for they were in Subjection to the Iews and ferred them, fo that not one of them aided the Romans. For long before they had moved war against lerusalem, and could not get the victory, but the Iews prevailed against them, and subdued them.

Hircanus also the first King of the lews circumcifed them. They dwelt also in Icrufalem, kept watch and ward about the house of the Lord, and his covenant, without all rebellion against the Iews, and Ierusolimites. And at that present was thirty thousand of the best of the Edomites in Ierusalem, which kept the walls, and the house of the Lord. After this, Vefpasian and Titus with all their host, took their journey from Acho, and came to Galilee, and in the mount they pitched their tents : Wherefore when tidings was brought to Joseph, how the host of the Romans lay upon the mount of Galilee, and how Vespasian had sent before him a great power, to repair the broken ways, to fill the holes, and cast down the hills; to levell the way, that his people might pass the better, for he was fore moved against the lews: Ioseph issued out of Zippery with all his power, set upon them and flew them, taking fuch vengeance of them, as never was the like before, for his God was with him : Vespasian and Titus hearing of this, determined to fet upon leseph at unawars, and to befet all the ways,

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wayes, that he should escape of no side; but Joseph had intelligence of their coming, wherefore he left Zippory, and went to Tiberia, whither Vespasian followed: Joseph perceiving them coming, fled from thence to lorpara, the biggest City in Galilee, closed up the gares, and there remained with his Then fent Vespasian certain Noble Army. men in, Embassours to Joseph, to debate the matter with him in this wife : Vefpafian Generall of the Roman Army, defireth to know what it should avail thee to be thus pend up within a walled town, he wills thee rather to come forth to intreat of peace with him, and to enter into a league together; for it shall be to thy avail to serve Cefar Emperor of the Romans, that thou mayest live, and nor be destroyed, nor any of thy people with thee. Then Joseph sent Embassadours again to Vespusian, demanding truce for a few days, that he might deliberate upon the matter with the people, and let them understand his words; peradventure (faith he) they will be perswaded to make peace with thee, and then will we enter league with the Roman Empire. So Vespasian ceased from fighting against Joseph, permitting him to consult of the thing, upon that, Joseph sent Embassadours to all the people at Ferusalem, to the Priests, chief men, Rulers, and to the rest of the people

ple, letting them to wit Vespasians mind : Te all shall understand brethren and friends, that Vespasian Generall of the Romans, sent bis Embassadors unto me, enquiring what it would avail us, to be stiffe against them, and not rather to come forth, and to intreat of peace, and to joyn in league together, that we may ferve the Emperour of the Romans, fo to fave our lives, and not to be destroyed : And I pray ye why will ye lose your lives, your wives, your sons and daughters? Why will ye all fall together on the sword? that both they that should be left alive among you , shall be led captive out of your country, to a people that they never knew, whose language they understand not ; and your country to be made desolate, your sanctuary laid wast, that the reshall not be so much as one man left to enter into it. Never suffer this, you that be wise men, but rather receive my counfell, and come hither, tous, that we may deliberate together, what conditions of peace we shall make for the safety of our lives, rather then to be destroyed; and the twe may use the commodities of your countrey, being at peace therein : For life and quietness, is to be preferred before death and banishment.

The inhabitants therefore of Jerusalem, both Priests, chief men, Rulers, and Noble men of Judea, with the rest of the people, sent unto Ioseph, saying, Take heed to thy self, that thou never consent to this, to

receive

receive conditions of peace with them, but be strong to fight, till such time as thou shalt consume them, or till thou and all the people dye in battell, and so shalt thou fight the battell of the Lord, for his people and his sanctuary; with the cities of our God in the mean season, be it as it may, so thy power be not with them.

When Joseph heard the determination of the people of Ierusalem, how all forts with one consent willed by the Embassadors the continuance of the wars; he was wonderfull wroth, and in a great fury issued out with all his people, and fet them in array against Vespasian, and the Roman host, in which conflict were flain very many of the Iews: and from that day forward, Vespasian began fiercely to war upon the Iews He departed thence to the city Geerara, a great city in the highest Galilee, besieged it, and won it; razedit, slew all people, man, woman, and child, oxen, sheep, camels, and asses, leaving nothing alive; And then he said, Now begin I to, be revenged for the Romans, which the Iews murthered in the land of Iuda. From thence he departed, and brought his Army to Iorpata, where Ioseph remained: The first day that he incamped about Iorpata, he relieved his foulders with meate and drink plenty, and made them good sheer, then furnished

furnished he every man with weapons.

So on the next morning early, the Roman Army gave a great shout, and beset the city round about on every fide. In this bufiness leseph stood upon a certain tower, from whence he beheld the huge camp of the Romans; wherefore he founded forth a trumpet and gave a fign to battell, iffued out with the whole power of the Iews that he had with him, and fet upon the Romans camp at the foot of the hill, continuing the fight from morning till night; And when it began to be dark, they ceased fighting, and departed the one from the other; the lews to the town, the Romans to their cents. In this battell were many flain on both fides, as well Iews, as Romans. The Romans advancing themfelves, proudly and stoutly faid, we will quickly vanquish this little Nation , as we have subdued all other Nations that we have conquered, that they will annoy us no more, and afterwards we shall be at rest. The Jews also on the other side encouraged themselves against the Romans, saying; at this time we will all dye together, for the zeal of the Sanctuary of our God, and never suffer these unclean persons to pollute it ; and having once destroyed them , we shall be quice : So what the pride of the Romans on the one fide, and the stiffe-necked stubbornness of the

the Jews on the other; much people was flain in that fight, for it continued till the fecond, third, and fourth day. In this while all the Tems that dwelt about Torpara, fled unto Vespasians camp, and joyned themselves to the Romans to and them; and ever as Fofeph skirmished with Vespasian without the city, Pespasian lent a power to affault the city. So feleph and his men fought with Vefpafian without the rown, and the Jews that were within the town-defended the wall against the routs of the Romans, that was a lesser hoft made of the main Army : but the lews that were within the town, began to diminish every day, untill very few were left. The hardiest also of Iosephs souldiers, and the worthiest young men that fought without, were all flain, except a very few, with whom Toleph fled and recovered himself into the town, rampering up the gates after him : but as Vespasian with all his Army besieged Impara a long while, he espyed at length a Conduit without, that ran into the city, whereof the Citizens drunk because the water was good and sweet; that he cut off, and derived the waters thereof befides the City, whereby the inhabitants of the City were deflience of beverage, having nothing left them but well waters. Inseph therefore perceiving that the c. nduit water whereof they were

were accustomed to drink, was taken away, conceived with himself; Now will the Remans brag and boast against us, and think to take us at their pleasure, whiles we have no water, but shall be constrained to dye for thirst: He took therefore garments, and dipped them in the well waters that were in the town, and hanged them here and there over the wall, to declare to the Romans, that they had water plenty in the town, less they should conceive any hope of winning the town, thinking they had no waters.

Then commanded Vespesian a mount to be raised nigh to the town side, to plant an an iron Ram upon, to batter the walls with,

and beat them down.

The manner of the making of an iron Ram, is thus.

First they take a great long thick beam, upon the forepart whereof they put a great strong head, made like a Rams head, with horns, all of principal strong iron, the weight of it is as much as half the beam, & covereth the beam also to the midst. Then fasten they into the ground over against the place that they intend to batter, two great Trees, like two masts of ships, between which they hang the beam that is called the Ram, with strong ropes made of hemp, the best that may be gotten, and iron wier twisted together: At

ward, are rings of iron furely fastned, with ropes made with hemp and wyre, tied to them: that when the affaulters will batter the walls, they push forward the beam as though it were a spear, and fasten his strong horns among the stones. Then hung they weights at the rings of the hinder part, and much people a far off take hold of the ropes that come through the rings behind, and hale that part of the beam upon the ground, and by such means they shake the wall, that they

make it quake again.

Thus in many places they wrest, and wrench out the stones of the building, so that afterward the wall falleth down. There be also other manner of engines, as an iron Ram upon four wheels, bound with iron and fastned with iron nails. To this they make four feet, as hath a Ram, as the bigness of the beam requireth. The biggest for the most part is thirty cubits long, and the least is ten. And look how many feet the Ram hath, fo many wheels hath it also, for every wheel hath his foot by him: and when they will batter the wall, certain men appointed thereunto, draw it first a good way off, then a great multitude of men take hold of the hinder part thereof, by four porters or levers of wood that are put therein, and with all their strength

strength shove forward the Ram to strik the wall they will batter. The head of this iron Ram that goeth upon wheels, hath no horns but is blunt, made of the strongest kind of iron with a wonderful thick neck: they have also upon both sides of the engine, a pentife of wood for the safegard of them that shove forth the Ram behind, from the arrows or stones of them that are upon the walls. The Rams that Titus used at Jerusalem, for the most part ran all upon wheels. Of the other fort he had onely a couple as we shall declare

in this place.

The beam of this Ram we even now described, was as thick as ten men could fau thom, and the length thereof was fifty cut bits. It was also hollow within, and filled with Oxe-hides folded and sowed together. The wood ferved for none other purpose then that the fashion of the leather might be fer as upon a mold. The hinder part of the beam was covered over with iron plates. The leather was put within, that the beam should not break with the poise of the weights that were hanged by the rings behinde, whereas men appointed for the pur-pole, haled at the ropes to draw back the beam. The wood therefore that went about the leather served to keep the leather in fashion. They covered it with an iron plate, leaft

least they thankept the wals should set it on fire the horns that were upon the head of the Ram, were as many as they listed, but never sewer then ten, and then the beam was XX. cubits long nor also more then sifty, and then the beam was a hundred cubits in length. Betwixt every horn was as thick as a man could fathom, the length was a Cubit and a half at least. The wooden wall or pentale was as long as the leather that was put in the beam, and it was set on both sides toward the hinder part of the beam, to defend the men that laboured to batter the walls, least they should be hurt with arrows or darts.

The Ram that Vespasian used at Forpata, which he besieged, and me in it, was made in this fort. The length thereof was fifty Cubits: it had twenty five horns in the head, which was as thick as ten men, every horn alfo was as thick as one man, and betwise every horn the space of one Cubit: The weight that was hanged at the hinder part, was a thousand five hundred Talents, every Talent was about a hundred Troy weight; the men that laboured in the executing of this Engine, were fifteen hundred. To remove it from one place to another, or from one City to another, were appointed a hundred and fifty yoke of oxen, or elfe three hundred couple of Horses and Mules: should

should assault any Forts or Cities that stood on hills, then must they divide it in part, and bring it up to the siege by pecce-meal, and

there is fet together again.

Now when the Romans had battered the walls of Forpau, and Foleph perceived them to shake, he took great sacks, filled them full of chaff, and hanged them down by the walls, that the horns of the Ram could not come night the stones of the Wall, but light upon the sacks, which by the reason of the softnesse of the chaff, hindred and brake the stroke, that the wallswas lesse hurte. For the nature of soft things is, to give back to the hard, and to weaken their force.

But Vespasian seeing the subtilty of sosphi, used all policy for policy; for he sent into the town secretly, sews, spies, which when the batteries should be, might cut asunder the cords that the sacks were tyed to; and with them slip down the walls, where the Romans were ready to receive them, that they should not hurt them in the fall; and immediately they struck the wall with the Ram. There was at that present in the City; a certain valiant man named Eleazer, of the house of Anani the high Priest that then dwelt at serafalem: This Eleazer perceiving the Romans to go about to batter down the wall as they did before; plucked out of the

wall a mighty stone, so that he made a great hole, or gap, whereat he slid down the wall, and light stradling on the Engin, made fast an iron chain to the horns thereof, and got again up nimbly and quickly, from the beam into the town, with the chain in his hand, for the wall was not very high above his head, as he stood upon the Ram; then the othertall sellows took hold upon the chain, fastened it to pillars and walls in the town, that the Romans might rather be constrained to break their Ram, then take it away from thence.

The Priest Eleazar yet once again boldly went down and fat upon the beam, flew fifty men that laboured about the Ram, and the rest he put to flight; then returned into the town being drawn up again from the beam to them that were within the tovvn, greatly rejoycing in his manhood. After that he went up upon a high tovver, from whence he tumbled down with a mighty force a great stone, and a hard, on the head of the Ram and brake it, that both a great part of the head and the horns fell on the ground : For the iron that it was covered withall was old and rufty, so that it was much wasted, and eaten therewith; the ropes were also old. After that Eleazer went down again, took part of the head th: t was broken, and hurled

it into the town; the Roman that remained, either he flew, or put to flight. The Archers shot at him, and wounded him with five Arrows, wherefore by the help of his fellows upon the wals, he climbed up, otherwise he had not been able for the greef of his wounds.

The people then gave a thout for joy of the victory of the worthy Priest Eleakan that had flain the Romans, and broke their Ram, wherein they put their confidence, and brought par of it into the town and faftened it with an iron chain, that the Romans could not putt it back again to them nor have the use of it afterward, wherefore divers of the best Cities of Forpata Armed themselves that day, being stird with a great courage that they had feen in Bleaden and went down, hewed the beam to pieces, brought the poyfes with the Rings, and two make with them into the town : and the fame day dyed Bleazar with great renown, as one that had fought for the fanctuary of the Lord, and for his people and country of Ifrael, like a faithful forvant and fouldier of the Lord: whom all the people mourned for, burying him in the Town, honouring him for his death, worthineffe and faithfulneffe, appointing him a worthy memory allo, for that he had waged battel with the encinies of The the Lord.

The young men of the Jews seeing this, and respecially two of them, the one called Nara, the other Polipus, men of great wisdom & understanding, and therewith expert in the wars being moved with zeal of the God of Israel, opened the gates, and issued against the Romans, skirmished with them, and slue many of them. But at length they were slain themselves in the skirmish for the Sanctuary of their God, for Israel, and their country.

When Joseph saw the wars to encrease more and more, he issued out, and made a great saughter in the Romans tents, burnt the mount and Engines of war that the Romans had lest, by which means the wars waxed yet hotter, insomuch that Joseph repulsed the Romans. For when they saw the Jews so desperately give their lives for their God and Land, they would not abide their force.

respassion seeing his men shrink, he stood up, and encouraged them, exhorting them with fair words and promises, as well gold and silver, as meat and drink, wherewith the Romans allured, sought with soseph that day unto the sun setting, and as the battel waxed hot, the Jews wounded respassion with an arrow in his right leg, which fore dismayed the Romans when they saw the blood run down his leg; and that day was a fore fight between the Jews and the Romans. Titus see

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ing his father wounded, fore abashed, ran to him to help him, to whom his father faid: How is it my fon, that thou art thus aftonied? take heart to thee and with a courage revenge thy father of thefe Iews that have now the better hand of us. So both Titus and Vefpafian with all their whole hoft, fought that day a fore fight and many were flain on both parts, yea, very few were left on Josephs part, with

whom he returned into the rown.

The next day, the Romans raised a new mount, instead of that that Joseph burned, and planted another iron ram thereupon, between two posts accordingly, for Vespasian had brought four of this fort with him from Rome, but other battering peeces upon wheels had he with him thirty, what more what lesse, the bigger fort were 30. cubites long, the lesser ten. He brought also ten engines to hurle great stones withal, which he had placed about the wals. The Romans therefore renewed the affaults against the town, as they were wont before. But the town yvas novy defolate and naked of the foutest vvarlike men, for they vvere all flain in the fights. Albeit Ioseph remained and a fevy with him, who went every one, and the vyomen also to defend the yvals for there vvas almost no men left fit for the War. Then the Romans flung with the Engines that flood

flood on the mount, Rones into the toven on every fide. It chanced that a great stone hit a vyoman with child with fuch violence? that it paffed through her body, and carried the child with it, by the space of half a mile. They cast up and raised yet other mounts alfo, from whence they flinged stones, and another like chance hapned. A stone came and hit one of Josephs men of war, a valiant man, in such fort, that it divided his head from his body, and made it flye a large mile off. At the same time, one of the Roman Souldiers devised with himself, hove to hit Joseph with a venomed arrow, and gat him under a vvall vvhere Fofeph vvas, to acccomplish his purpose, but leseph espied him, and cryed to him, Hold thy hand thou wicked fellovy and do not kill me, with that the fellow started somewhat aside, being affraid at Tofephs voice, and fuddainly the Tews out of the town povvred hot Oyl upon him from the vval, and his skin vvas scalded off, and he ran avvay naked, hovvling, and yelling tor he Romans camp' vvhere he died.

determined to continue the affault, until the 47 day, notwithstanding the wals were for high; that they could not win the town. Yet at length the men were so spent within the town, that they that remained alive, were

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so vvearied with toyling, that they were not able any longer to turnish their vvatch upon the vvall. This, upon a certain night, Velpafian and Titus understanding, scaled the vvals at a quarter where watchmen were lacking, and after them many other of the Romane fouldiers followed, which went down on the infide, and brake open the great gate of the town, whereat entred the whole army of the Romans. And being within the town, founded their Trumpets, and shouted to battel. The Iewes with the alarum, tumult, and hurly burly of the Romans awaked out of their fleep, and were fore affraid Notwithstanding every man took him to his weapon, and drew to the market-place as fast as they might. They had made the market-place of the town fo large of purpose, that if any businesse should happen, there might come together the whole city if they would: and as they looked about them, they faw the Roman army entring in at the town, by the way that came from the great gate. Then fought they with the Romans, and divided even in the marketplace where they stood, exhorting one another, and faying, Let us dye here fighting, and never suffer our selves to be taken alive. But Foseph and forty men with him, worthy men all, fled away into a wood, where they found a certain Cave, and hid themselves therein.

'All the rest of the citizens were slain in that conflict, for they would not yield, nor commit themselves to the Romans, they trusted them so little. For on a time, a certain Jew befought a Roman souldier to save his life and the Roman sware unto him, saying, God deal thus and thus with me, if I flay thee, therefore yeild and come hither to me. The Iem required him to give his right hand that he might trust him, and the Roman reached him his left hand. The Iew being difmayed in that great fear mark't not that it was his left hand; But when the Roman had once hold of him, he kept him fast with that hand, and with his right took his fword, and flew the Iew that then was naked, having cast away his weapon, upon trust of the Roman.

When the Iews saw how the Romans regarded not his oath, but slew the Iew, that upon the trust of his promise and the oath, had yielded himself unto him; they determined to dye altogether, and never to trust the Romans; whereupon they resolved with themselves, utterly to dye for the holiness of the Lord God of Israel, but in so doing, they slew much people of the Romans, and far more then they had done in any other battell, yet at length the city was taken. When Vespasian had knowledg where Foseph and his company was, he sent Nicanor, Pilerinus, and

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Callicanus with him to Joseph, to will him to come forth, and he should have his life and not be slain; upon that Ioseph debated the matter with them that were with him in the den; requiring their advice: For my part (saith he) if ye will follow my counsell, I think it best we go unto them, but upon this condition, that they will make us a formall assurance of our lives, effectually as we shall require them; which done, I doubt not but Vespasian when we come unto him, will ex-

tend his fayour towards us.

When these men perceived Infeph to be inclined to yield unto the Remans, they faid, We marvell at thee (O Prince Iofeph) at thee we say, that was chosen out of thousands of people, and promoted to the Priesthood, and Kingdome, to fanctifie and hallow the Lord God of Israel, wa'st also appointed Grand Captain of so great an host, and hast seen with thine eyes the shamefull reproach of thy people, with the displeasures and damages of thy sheep, that thou hast yet any defire to live in this dishonour. What seeft thou that thou wouldest desire to live for? should'st thou not rather desire death then life? Peradventure thou perswadest thy self, that they call thee to fave thy life, or for thy commodity, but without doubt this were a vain perswafion: For they call thee for none

none other intent then to take thee alive, and to brag how they took lefeph, that was confecrated and addicted to the wars, and make it an argument that their power prospereth. Now therefore (our dear brother and our Prince) confider that this they will do, yea if they fave thy life. But put the case they put thee to death, were it not better for thee to to dye of thine own fword, then of theirs; yea if it were for nothing but this, it is better for thee to dye then live; lest thou should'st hear their reproaches, their upbraidings, and their quarrelling : and if they preserve thee alive, never think they do it for thy good, but rather for thy ignominy and shame, which is far more grievous then death it self. Wherefore our dear brother and our Prince, what comes in thy mind, that thou purpofest to live after that thou hast lost thy people, and thy brethren? And to what purpose ferveth thy life after they be gone ? Mark diligently what Moses (of worthy memory) our Mafter did, how he spake before God touching the people of Ifrael: O pardon their fins (faith he ) or else blot me quite out of thy book which thou hast written; how he would not live after the destruction of his people, although the Almighty said unto him; Let me alone, that I may wreak mine anger upon them, and consume them. Why dost thou not M 4 call

call unto thy remembrance Aaron his brother, that went betwixt life and death, in withstanding the Angel that plagued the people; and offered himself to dye for his people, that the plague might cease from Ifrael ? Where is King Saul, and his fon Ionathan that fought for the people of God, and dyedin the field? could not Saul have faved his life and his fons both, if he had been so disposed? But he when he faw Ifrael have the overthrow in the battel, had no defire to live longer, but chose to dye rather then live, and would not be separated from his brethren neither in life nor death, as well he as Ionathan his fon. thole dearly beloved and most amiable men, (as the scripture termeth them.) Why doest thou not remember (our dear Prince) the righteousnesse of David the anointed of the Lord, who feeing a most grievous pestilence to rage upon the people of Israel, said. thy hand (O Lord) I befeech thee be turn'd upon me and my fathers house. For I am he that have sinned, I have transgressed: as for these thy sheep what have they done : what have they offended.

Where is the holy Law smothered and stifled in thy heart? Art not thou an anointed Priest, that hast declared and taught us the Holy Law, whereby we might learn how to love our Lord GOD with all our heart,

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and with al our foul, and with al our ftrengthe If it be so that the service of God confists not in this, that we should love him whom he loueth, and dye for his Covenant and San-Etuary together with his fervants that be flain for the unity of the name of the Lord; wherein standeth it then? Hast not thou off-times taught and proved unto us, how that every man that dyeth in the wars for the Lord, his Sanctuary, his people, and his Law, he is to be counted in the Lords lot, and made worthy to go unto the great light, and shall not fee everlasting darknesse: Art not thou that Foseph the Priest, that hast cryed so often in battel: I am Foleph the Priest, consecrated to battel, that have vowed my life for the people of the Lord, his Sanctuary, and his Land? But now when thou hast yielded thy felf unto them, and they order thee despitefully, what wilt thou fay unto them, or what amends canst thou have at their hands ? I, put the case they cast in thy teeth, and say thy words be lies: but how shalt thou avoid the reproach ? Art thou not he that faid'st, men should fight for the people of God, until they dye in the conflict, and in fo doing, their death should be a ransome for their sins: and that they were fure to go to that great light, that is the light of life. Which if it be true according as thou hast said, why then wilt shou

thou shun death, and not follow thy people that are gone before thee to that same light? Ever hitherto thou hast had the upper hand wheresoever thou cam'st, insomuch that they that heard of thee, trembled for sear: and now wilt thou yeild thy life to captivity to the Romans as a vile slave? shall not this thy dishonour redound also to the people of God? Thou art a Prince, a King, and a Priest, wilt thou be bound in chains? Every man shall say, This is he that gave his souldiers, and the rest of the people to dye, but saved himself, and his own life.

So when they had made an end of talk each man drew out his sword, and came to him in the midst of the Cave, saying: hearest thou foseph our Prince, if thou wilt be ruled by us, first we shall slay thee as a Lord and a great Prince, and thou shalt chuse what death thou wilt dye, that thou mayest die honourably. But if thou refuse to dye honestly, assure thy self of this, we will every man set upon thee, and kill thee.

Foseph answered, "Indeed I know my brethren, that your words are just and "true; For who is so mad to desire to live in this hurly burly? and would God that he would cal my soul unto him, and receive it unto him also. For I am not ignorant that it were more expedient for me to dye,

st then to live, for the great troubles that "have passed through my brains; but he knoweth the fecrets of mens hearts, and "it is he that giveth life unto men. It is our "GOD that closeth fouls within the bodies, "and letteth them out again, because he is "the living God, in whose hands remain the "fouls and spirits of all living creatures : He " hath left with us the spirit of life, and clo-"fed it up within our bodies. What is he "that will open that he hath thut ? How " that we loofe that he would have knit fast " within us ! Do ye not all know, how the " life is athing that he hath left us to keep, "and that we are his fervants ? If then we "cast away life before that God take it, shall "he not worthily be displeased with us, so "that we shall not find life in the place of the "living with Abraham our father of famous "memory, and with those just and godly " men our forefathers ? Do you not know, " that they went not unto God before they "were called, and when they were called, "they came; and so deale God with all the "holy and godly men. To Moses our "Master of worthy memory, the elect of "God; ye know that the Lord God of Ifra-"el said, Get thee upon this mountain Abi-"ram, and so he did; but he would not "have done it of himself, had not God cal-" led

"led him; whereby ye may see, it is not lawfull for a man to surrender his life unto. "the living GOD, except he require it

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Take example I (pray you) of fob, what "time he curst the day that he was born in. "Might he not either have hanged himself, " or have run upon a knife, or at the left "have followed his wives counfell to curfe "God and dye ? Notwithstanding, he " abode patiently in most extream pain, wai-"ting till God demanded again his life, and "then restore it unto his Lord God, and " would not restore it undemanded, but tar-" ried till his appointed time came. King " David also of famous memory said, Lead "thou my life out of this pinfold and prison; "For he knew that the life was inclosed in "the body, and that none might let it forth "but God : I wot well that death is a great "commodity, fo that the foul may return in "his due time, unto God that gave it us. "I know it also, that he that dyeth in the "wars of the Lord, he shall come to the great light : But I know not what can apcopease Gods wrath, towards the soul of that " man that killeth himself, and maketh hast "to restore his soul before his time, and with-"out the Lords calling. Wherefore my friends and my brethren, I would ye should "know it, I am no more coward then you, "and I do not disagree with you, because I " am of a faint heart, for fear of these pre-" fent calamities, but that I know I should " commit a hainous offence against the Lord, " if I should kill my felf. And how say ye "(you Princes), that flick unto your God, " to you I speak, tell me who shall make in-"tercession unto God for us, if we should "commit this fin, and each kill other ? "Would not a man judg him a flave, a fool, "a froward person, a rebell, and a desperate "man, that should be forced with any mi-" fery, to be fo mad that because all things "fall not out as he would wish, would there-"fore hang or desperately murther himself "with his own hands? Such ye know the "law thus punisheth: their right hand is " cut off, wherewith they forced themselves "to dye, then they are left unburied as men "that have destroyed their own souls : by "what reason then shall we kill our selves? "I would wish that we might be slain of our "enemies, rather then we should so shame-"fully murther our selves, whereby ever af-"ter we should be taken for man-flayers.

"If any man kill himself, as Saul whom he "commended, without doubt he committeth "a haynous crime, and such a one as no sa-"tisfaction can be made for: Besides, that

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" he shall be rockoned faint-hearted, and as one that despaireth of his recovery: where-" fore our fore-fathers, have raught us, A man ought not to despair of his safegard and deli-verance, which cometh of God, no not when the knife is put to his thront to cut it. It For "King Hezekiah of famous memory, when " he heard these words of Esais that worthy Propher , Makerby will, and ferthy things in order, for thou shalt die, and mot escape ; " Ne-"vertheless hefainted not, nor ceased to pray " to God, forthe prolonging of his life in the "world, that he might amend his life, and "fend a better foul unto God. Then the "Lord God of Ifrael, feeing his unweatied "and strong hope, with hisrepentance, suf-"fered him to live fifteen years longer ; But' " as for Sand, he was not appointed King over " Ifrael after the Lords mind, but onely by' che people that craved Samuel; Girle us à King torule over us; "whereupon afterward' "God departed from Sanl, for he was not "obedient to Gods will, but went about by" "force to establish his kingdome. The Lord' "then feeing the wickedness of his heart, "gave him/over, and chose him another to "be King over his people; aholning David this fervant, whiles Sand was yet living; which sand perceiving, perfecuted David, " and laboured with all his endeavour to dece ftrov

"troy him, because he knew God was "with him, and prospered all that he did; "whereas contrary, all went backward with him.

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"For these causes I say he chose rather to dye then live, he also would not live after the people of Israel were overthrown in the mountains of Gilboa. And in mine opinion, he sue himself for nothing but that he was a faint hearted coward, and utterly despaired of his safegard. For although he said, Least these uncircumcised come and run me through. Yet if he had been of a valiant courage, he would have shood to his desence to the death: Peradventure God would have delivered him: but he contrary, all in despair procured himself and his son a shameful death.

"But ye shall consider this, he was an un"merciful King, and therefore did God rid
"him out of the world. For as he did not
"spare his own life nor his sons so did he not
"spare others. And whereas ye alledge Ac"ron unto me, I would know of you, why
"he put himself between the living and
"the dead. Was it not because he would
"turn away the plague from Israel. If he
"had known that he himself should have
"been stricken therewith, doubtlesse he
"would not have striven against the striker;

"buttrusting in the holinesse of his righte-" ousnesse, he stood before the Angel to de-"liver Israel from that misery: Therefore "I am not to be compared with Aaron, "albeit I am one of his children, and never " yet in all my life did I shrink to venture my " life in the wars of the Lord : And now I "am not determined to kill my self, least I "should fin against God, and spoil my soul of "hope of falvation: I know it well, and "it were more expedient for me to be flain of mine enemies, then that I should kill " my felf. And if ye fay the word, let us "go forth and fuddenly fet upon our enemies "to kill, or be killed in this battel of the "Lord, and so shall we do well : paradventure God will give them into our hands, " For God is able to save as well by a small Ar-"my, as by a great. Then if you fee me to be " afraid of mine enemies sword, ye shall "thereby know me to be a coward, and one "that fawneth upon his enemies and hunt-"eth for their favour; But ye shall see me go "afore you, as a valiant man should, nor " once turn my face from death. What did " ye ever see in me that you should judg me "fearful! Did ye ever know me to refuse a "fight? within the town of Forpata I have "ever kept my quarter and ward, and every "day have I fought with mine enemies, " whom

whom I have not spared, but impaired, es and that not a little, whiles I defended that " little City fourty eight dayes against them. For I thought with my self, peradventure "I may drive away the enemies of the Lord "out of our Land, and put them by Je-" rusalem that they go not thither. And so have I sought with them, till all my valiant fouldiers be spent, and none left but you; "I could no longer withstand their force, yet "I would not yield my self as a prisoner un-"to them, therefore I fled hither with you "into this Cave. Now therefore, bretheren, " ye shall understand, that death is commodi-"ous and good indeed, which comes in time: "But it is neither good nor godly; for a "man to kill himself and his brother, to e go afterward for that deed into hell and perdition. And what other thing can " more clearly fet forth a mans proud, and " haughty mind, with his hope in God then "for a man to suffer patiently, whatsoever "chanceth unto him, until his end come? "Behold the lions and other beafts, how "they are wont to withstand their enemies " that lye in wait for them, to the intent they er may fave their lives, whose armour is in "their teeth and clawes, wherewith neverthelesse they hurt not themselves, but use them against other that affault ic them

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"them, till they either overcome, or be "overcome. We, although we have no war-"like Weapons, yet hath Nature armed us as " well as them: For albeit we be not of fuch frength as they, yet have we fuch armor, "that we may defend our selves therewith, " both from man and beaft; But how can "we break the band of love one to another "that proceedeth from God, which hath "chosen us his people and inheritance to fan-" clifie him ! how then may we be enemies "together, and kill one another ! If that be "true, as ye cannot deny it, that although we "be many thousands, yet we are counted "as onefoul and members of one "body: then how can any man ever find "in his heart to strike his own eyes or feet, er or any other of his members to destroy it, "except he be mad, and besides himself? "Moreover dear brethren and friends, con-"fider to what end the mafter of a ship doth "abide the tempest of the seas, and striveth "day and night with the floods thereof? "Doth heit not to save the ship, and his life " from death. If so it be, he would willingly " for the same purpose put himself in jeopar-"dy of Tempest, or run on rocks, would "not the merchant men say; See yonder "desperate fellow that destroyeth himself, " his ship, with the Marchants, and their riches?

criches? Suppose an earthly King should egive his officers to keep certain precious "Iewels: were it not convenient that they cc should keep them till such time as he should ccall for them again; If they should at their pleasure cast them away before the "King call for them, shall they not move "him to anger? And if a man come into the " presence of the King uncalled, will not the "King check him, and fay unto him, What "doft thou here before I call thee? So " now, all the fouls of Israel are the Lords, ce who hath bestowed them unto men ac-" cording to his mercy and good pleasure, "who also will receive them again when it ec pleaseth him; and when his time is come " every foul shal depart unto his place of rest. "Therefore if a man will with his own "hands, let forth his foul out of his closure " before his time, God will not receive it, " neither shall it find any rest, but be de-"ftroyed, and why? Because it is expulsed, and thrust out of his place before his time, cc and before God do call it : wherefore it " shall wander inconstantly for ever. er then (my dear brethren and friends) do you "advise us to kill one another, and to expel "and banish our souls from us, they not cal'd for? how can we put away this opproifin who shall pray and make intercessi"on for us? And with this Joseph wept abundantly, insomuch that they laught him "to scorn.

"Then Joseph held up his hands to hea-"ven faying. Thou Lord Almighty art our Father, thou hast shaped us, and by thy great mercy taken us out of the clay: thou art he that leadest us in thy faith, and the wultitude of thy mercies and benignities towards us hath not ceased. And although our sins bave separated us from thee, yet nevertheless, we are thy handywork every one of us, and of long have we been called thy people. Thou art Lord over all creatures and souls. Thou dost what thou wilt, and none dare say to thee, why dost thou so? Thou art our Father, we are clay, thou hast given us our shape and fashion; therefore if it please thee to take our souls, take them by the hands of thine Angels, that we commit no evil against them. And if these my fellows that be present with me will not be partakers of my prayer; behold my life alone, for the which I beseech thy benign clemency, if is please thee to take it, for thou gavest it me, therefore do with it what soever it shall seem good unto thee, it is in thine hands, thou lendest it me and hast preserved it within me, I will not destroy it my self, or let it out of my pri-Jon, before thou demand it, for thou knowest, that As man cannot live without thy decree and appointment, so likewise he sannot dye without the Came.

Same. Unto thee therefore do I lift mine eyes, thou that dwellest in heaven, to deal mersifully with thy servants, and with me to turn our hearts that we consent not unto this, to murther our selves: if thou know any among them, that intend so wicked an Act, I be seech thee, O Lord my God, let me finde favour in thine eyes, give them an heart to hear wholesome counsel, that I may deliver my self and mine own life, which I commend into thine hands, that thou would streseive it unto thee, for in thy hand is the life of

every living creature.

Thus when Foseph had finished his prayer, he turned him unto his fellows, and faluted them; Then say they, Thinkest thou therefore to move our minds, because thou hast prayed unto God for thy felf, and for us? Did not we tell thee ere while, like as we tell thee now, that we are determined to dye by one means or other? wherefore fay thy mind, and tell us by what death thou wilt end thy life; for we have ever known thee a just man, and a worthy Prince, therefore art thou worthy to dye first. Foseph perceiving his fellows were utterly determined to dye, & would give no eare to his perswasions, for he could by no reasons draw them to his opinion, he went fubrily to work with them on this wisesseeing it will be none otherwise brethren (quoth he) I will shew you my advice : ye

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are determined to dye ye fay, and that upon your own swords, therefore there is no better way, then to do it by lot in this wife: Let us cast lots amongst our selves, that we may be joyned together by couples, then will we cast lots which couple shall dye first; after, they two shall cast lots between them, whether shall kill his fellow; he that remaineth shall choose him one of the second couple to kill him; likewise the second couple shall cast lots between themselves, who shall dye first, and he that is left, shall choose him one of the third couple, whom he hath a fancy to be killed of : then they shall try by lot who shall dye first, who being slain, the other may choose him one of the fourth couple to kill him, and so even till all be slain, that we fee not the captivity of our people: The last couple that remain shall do thus; run one upon the others fword, or elfe let them cast lots between themselves, and upon whom it falleth let him dye first : But forasmuch as we are fourty and one, fo that we cannot be justly joyned in couples; let us cast lots first of all, and see which of us shall first be flain, and when he is once out of the way, then let us divide the couples: he that is to be flain first, let him choose one of the first couple, and caft lots, and do as I have divifed. Then every man liked his device (which was.

was Gods doing who heard lesephs prayer) and faid all with one mouth, We will do as thou hast advised, and to thee it appertaineth to divide the men, and to cast the lots: Isseph answered, But let us sware by the name of the Lord, that this device shall stand, be ratified, and performed; whereunto they accorded, and sware all by the name of the Lord, that they would have this device to be ratified and kept, which Ioseph had invented by casting of lots. Then loseph cast lots, who should be the odde man, and it fell upon Febojada the fon of Eliakim a Galilean, which was a valiant man, and chiefest in every counsel next to leseph, and the principall perswader of this wicked fact to kill themselves; After that did he crastily divide them into couples, so that the lot of his own couple came forth last of all, who looked to be faved, and trusted in God, believing that he would deliver him from this abominable deed.

Then Iehojada chose him one of the first couple, who slew him; That done, the first couple cast lot between them, so the one killed his fellow, and chose him one of the second couple to kill him; Then they of the second couple, cast lots between themselves in the presence of Ioseph, and the one killed the other; then he that remained, chose him

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one of the third couple to flay him; And in this manner did they all, till they were all flain, and none left alive, but Ioseph and his fellow, who said unto Ioseph, go to, let us cast

lots that we may go to our brethren.

To feph answered, We will do so, if thou be fo disposed; but first hear me I pray thee, speak a few things in thy eares; Tell me, have not these finners rebelled against God. in this murthering of themselves so shamefully ? neither could I by any means disswade. them, nor hale them from this opinion; wherefore should we two fin against God so grievously, and against our own souls ? If the lot should so fall that I should kill thee. I should be counted a man-slayer, and that worthily, and it may so chance I shall escape after thee, and fave my life; but if the lot should so fall, that thou shouldest slav me thou should'st be taken also for a murtherer and peradventure thou should'st not escape, after me, yea, although thou thinkest yes, but affure thy felf of this, we loofe our hope in God, inasmuch as we fin against our souls: For all these men that thou seest here dead, loe they have finned against their own souls, dying without discipline and good order. If thou wilt say, how shall we do for our oath that we have fworn? Dost thou not know, that he that breaketh a wicked oath, doth

doth nothing wicked himself : For a man is not constrained to perform an oath unto God, but to the keeping of his laws; and hereupon is it that David faith, I have from, and will perform; for neither vow nor oath that is made against the commandements of God, can be ratified before God. And that more is, before we sware, our fathers sware first a great while ago at the mount of Sinai, that they and their children should keep the law of the Lord. Moses also made a covenant with them upon the same, and not onely with them that were there, but also with us. How then dare we be so bold to sware, to break the law of God, and become man-killers? Seeing it is one of the ten commandements expresly, Thou shalt not kill. Wherefore my brother, thou shalt understand, that we need not be solicitous, nor carefull for the oath that we have made, but rather to break it, for God will never be displeased with us for that: For I being afraid of these wicked persons that lye now here dead, invented this fubtill means and way to sware, that I might fave my life: now therefore my brother, if thou wilt be ruled by mine advice, thou shalt fave thy life and mine, and I will cast no lots, nor perform the oath that we made, which is not good in the law ; if thou wilt not, I will withstand thee, and fight with thee, to kill thee

thee and spare my felf : And with this Iofeph leapt back, and drew out his fword, standing over against him at his defence, to see what his fellow would answer; His companion hearing this, stirred neither hand nor foot against him, but said: Loe, I am content, do what thou thinkest good, because thou art a man of God. And bleffed be the Lord God of Ifrael that hath not withdrawn his mercy from me, but made me to be in thy lor, whereby my foul is faved from going to hell thy lotis ajust lot: For the Lord will not leave the stourge of sinners, upon the lot of the just. Much besides this spake Fosephs companion to him, for he was fore affraid of him, least he should have killed him, if they had encountred together, for Toleph was a better man of his hands, and therefore lofeph chose him into his lot, that he might be able to make his party good with him. In this point loseph played the wise mans part, for he escaped by this means, both from the honds of those wicked fools, and also from his fellow. Therefore Ioseph called out of the Cave to Captain Nicanor, and faid to him in this wife: Wilt thou promise me, that neither thou, nor any of thy men that be here with thee, or in the Romans Camp, shall kill us, before thou hast brought us unto Vespasiand let him do with us as he thinketh good.

good. Nicanor answered: So and so deal God with me, if I fulfil not thy request, if fo be thou wilt come forthunto me, rogerfier with the men that thou haft with thee. 10feph answered him, I will come forther thee, and so many more of us as be alive: for it is come to pass, that some of us be dead in the Cave, wherefore how can they come forthe Then faid Nicanor, never think (friend Isseph) that I come to deceive thee, come forth and trust in thy GOD, for thou needest not to fear. Joseph faid : Swear unto methis, by the God of Israel, although he be unknown to thee. Nicanor answered, I Iwear unto thee by that God that made the world by his wisdom, that thou needest not to fear me, but boldly mayest come forth unto me. So Nicanor made a covenant with Joseph and his fellow, confirming and ratifying it in writing, after the manner of the Romans, and reaching it into the Cave upon a spear, holding the point of the spear in his own hand, lefeph took the writing, read it, and beleeved Nicanor: then came he forth to Nicanor and his fellow with him.

When Nicanor sitting upon his seat of State that was made him in the wood night to the Cave, saw Isseph come towards him, he rose up, and embracing him, kissed him, set him one his right hand and wept with him abundantly, he honoured his fellow also,

placing

placing him between *Pollerinus* and *Gallicanus* whom he had then present with him. Then *Nicanor* asked him for the rest of the men that were with him, willing that they should come forth and he would honour them also, and do them no harm. *Ioseph* declared the whole matter unto him what was become of them.

Nicanor hearing of the pertinacious stubbornnesse of the Jews hearts, and their wicked intents, was wonderfully moved. So then he rose and went from thence, with I ofeph and his companion unto Vespasian. When the Roman Army saw Ioseph, they were greatly astonyed, and gave a mighty shout; some rejoyced that loseph was taken, saying this is good luck that our eyes shall see our long expected desire. Other Lamented and let tears fall from their eyes with pensive hearts, saying, Is not this that worthy man who made all the Roman host to quake for fear, and whose fame & renown was known throughout all Lands? How is it come to pass that fo mighty a man is taken in his own Country, and amongst his own people? If this chanceth unto such a man, to be taken in his own Land in the midst of his families and friends; how shall we escape in a strange Land? Certain evil disposed persons of the Roman fouldiers, went to Vespasian, and said, Sir,

Sir, you shall do well to command this man to be slain without mercy, that hath been the destruction of so many of the people of the Romans. This is the self same that shot the arrow and stuck you in the leg, put him to death, and then shall ye be sure he shall never move war more amongst you. If ye do not, ye shall see him one day again raise an Army against us, and destroy us. But soseph did sind friendship at Titus Vespasian son's hands, which came of the Lord.

Therefore when he heard those wicked mens words, that defired Vespasian to put Iofeph to death, he disproved their advice, and partly in mockage he taunted them, faying, Will you tell my Father what he hath to do: will you give him so wicked counsel to kill that man, that yieldeth himself to us, upon the trust of our league and band of friendship, which you now go about to break and fru-Rrate? Did not Captain Nicanor in my fathers name and Cafars; with all the Roman host, make a Covenant with him? Take heed what you fay: Is it not reason to break the Cafarean fidelity: Moreover, who can tell whether it may so happen, that some of us be taken by the Jews, like as Iofeph is prisoner with us? When Vespasian heard his sons words, it pleased him, and he spared Ioseph, not suffering him to be slain, but committed him

him to a certain Captain of his, and carried him about with him throughthe cities, together with King Agrippa. After this Vespasian removed his Camp to Thalmida, which also is called Acho, and from thence he went to

Cefarea, a great City.

When they of the City saw loseph, they cryed unto Vespasian, kill him, kill him, or els he will one day be an occasion to stir great wars agaist thee. But Vespasian gave no ear to them. Whiles he was at Cesarea, tidings came to him, that the Citizens of Papho invaded & spoiled the Iles that were subject under Dominions with a navy. Vespasian hearing thereof commanded to lay wait for them, that they might be met withal. So there was an ambush laid without the town, and it came to passe, that when the Pyrates were gone out a roving, Vespasian entred the town and took it without great resistance, because their souldiers were absent.

When the Rovers therefore returned with their Navy, and faw the Romans in the city, they laboured to arrive and fet a land; but suddenly a huge tempest and a mighty storm, drove all their ships against the rocks that were in the sea shore, (for their was no haven for ships) and there they were lost many of them, and those that swam to land the Romans slew: they that were drowned in the

fea,

fea, and slain by the Romans, were in number four thousand good men of war, besides them that were slain in the town 40000. all Iews.

This done, Vespasian set forth Valericus and Taribus, two Roman Captains, with his son Titus, who went, besieged, and wan the towns of desence that were in Galilee; And thus did Titus use them, They that yielded unto him, he saved their lives, and who soever with stood him, he slew. Moreover, all the cities that belonged to Agrippa in Galilee, he restored them unto him again, only Tiarva except, which he utterly rased, and slew all the mankind, especially such as were apt to the wars, sold also their wives and children. And this was the only city in all Galilee, that Titus shewed such a rigour and extremity unto.



## CHAP. VII.

Espafian departing thence, took his journey to Gamala which is a city upon the top of a mountain; the name thereof is called Gamala, of an Hebrew word Gamal, that fignifieth to quite orto do a good turn, because it is the best city that belongeth to Agrippa, and the inha-bitants thereof were all very rich. The city also called Seleucia, was not far distant from it, , a country replenished with good towns, gardens, brooks, and all kind of fruitfull trees; Agrippa befought Vespasian that he would not destroy this city, let me go first (faith he) and offer them peace, peradventure they will take it, that they may fave their lives from destruction; Vespasian was entreated, saying unto him, go and do as thou wilt, for thine honours fake I will do fo much for thee. So Agrippa went to them, and spake friendly and peaceably unto them, and they received him in like manner, but they meant deceit, saying; Thou art our Lord and King, to whom therefore doth all that

that is of any price, or to be defired in all Ifrael belong but unto thee; therefore come neer unto us, and debate the matter with thy Servants.

hard to the City, and as he liftned to them that talked with him, one cast a great stone from the Wall, which lighted just between his shoulders, with such a violence, that it struck him prostrate to the ground, and brake his back, with one of his arms also. But his Servants stepe to him, took him up, and carried him to Vespasian, who seeing him so fore hurt, sware he would never go from thence, till he had taken the city, and ordered them in like manner as he did at Tiarva, to leave not a man therein. The Roman Physitians did bestow such diligence about Agrippa, that they cured him.

because they had wounded their King, befieged and affaulted them. The Jews within the town encouraged one another, saying,
Let us stick to it now, and play the men, for
we have no other hope to save our lives, seeing we have thus ordered the King. Certain
stout men of them therefore issued, and encountring with the Romans, made a great
slaughter amongst them. After that the Romans addressed their Engins, planted their

Rams that they brought with them against the Walles, and by that time night came, battered a great part thereof down to the earth, that Vespasian and much people with him might enter at their pleasure. But Vespafan gave commandement to his army, that they should not enter that night into the Town, but stand and compass the Wals until the morrow, that they might fee how to win it. Notwithstanding, they would not be suled by him, but entrede. Then the lewes came upon them, drew the fireers with chains, and closed the wayes of the City, intrapping them in fuch fort, that they could go neither one way nor other. After that, fer upon them, and beat them down even there, so they were all flain, fave ten menthat fled with Vespasian, and a Captain named Batists, one of the best men of War in all the Roman army, him the Jewes purfued and flew. But Vespasian and his, fled to the mountains, that he might be there in safegard: and from thence he fent to Thus his fonne that was in Syria, for the Roman army that he had fent with him to Perfia, which Titus led into Tury.

Shortly after, Vespassan gathered souldiers, and repaired his army, joyned with Agrippa's company, and return'd to Seleucia, wan it, and slue every man, leaving none alive: and

after-

afterward went to the Cities of Galilee, and took them, ferving them in like fort. After that, he came to the City called Nascela, which was a walled town, and of all the Towns of defence throughout all Galilee, none left but it.

This he befreged, because thither resorted many cut-throats and wicked perfons, without the fear of God, fuch as were robbers and rovers of the land of Juden. Amongst whom was a certain man named leherbanan learned, wife, and prudent, especially to do mischief; a witty counsellour, and of such eloquence, that he could perswade cumningly, and diffwade men from that they had purposed. Besides this, he was a mutther rer, ready so shed blood, and to do any milchief , a great robber , and one that ever gaped for other mens goods, by which means he was become very rich : wherefore there reforced unto him all vain persons in thanflayers, rebells, and ruffianes like himfelf, giving him large rewards, that they might be of his fraternicy, his brethreny and adheronts, and he to be their head. Titue was lent to this city by his Father, to offer them conditions of peace; whicher when he was comes he fent his Embaffabours to the ciuzens to intreat peace with them, whereunto the chizens accorded , and were leady to enter into

league with Titus. When as this wicked Iehechanan perceived the ancient men of the sown, and the heads would receive peace, he commanded his companions to keep the wals, to let them from speaking with the Romans, and that they would give the Romans their answer : So therefore sedicious Jebochanan made answer to the Embassadours of Titus faying; To morrow have we a folemn feast to the Lord God, tell thy mafter Titus therefore that he grant us truce for two days, and the third day we will give him answer-, wherewith Titus was content, and deferred the affault for two days. These things were done on Whit-fun-even, which was called the feast of weeks, and harvest. The night afore the third day appointed was come, Iehochanan and his complices gar out of the town, and fled toward Fernfalem, ere Titus knew thereof : On the morrow he fent his Embassadors to demand their answere, what they would do. They answered, we defire to enter in a league with you, for we are yours, to do what pleasure your heart defireth, upon the condition, that none of the Romans hurt either our bodies or goods. Titus upon this made peace with them, confirming it by writing fealed, for the better affurance thereof. So they opened the gates, and Titue came into the town with all his whole Army,

Army, and the Jews received him with great

joy, honouring him very much.

Then Titus enquired for Iebochanan and his confederates. The Citizens declared unto him, how he fled by night with all his unto Ierusalem: Titus hearing that, sent after to pursue him, yet they found him not, he had made such speed. Notwithstanding, many of the people that went out of the town with him, that they might escape the danger, both men, women, and children, old and impotent persons they overtook, slew them every one, and returned with a great spoyl. After this, Titus won all the cities in Galilee, and set Rulers in them. Then Vespasian dislodged from hence, and came to the mount Tabor, which hath fnow on it continually; the height thereof is thirty furlongs, and upon the top is a plain twenty three furlongs long: Thither sent Vespasian one of his Captains called Palgerus, which took the mountain, and the town that stood thereon.

But here I will leave offthe History of the other battells that were fought in other places in the land of Israel, and Galilee, and speak no more of them in this Book, for they be almost innumerable, and we have made mention of them, in the History of the Ro-

mans.



ould by John Stafford at the George neare Flecte bridge





Titus Vespatianus Emperour of Rome, Conquerour of Ierusalem, Surnamed the delight of mankind.



## SECOND BOOK,

Containing

The History of the siege of Ierusalem.

of Ierufalem, and how the City was befieged by the Romans; wherein we will declare all things truly as our manner is, and faithfully, according to the verity of that that was done.

Anani

It came to pass therefore, as Iehechanan the Galilean was fled to Ierusalem, he found there men meet for his purpose; injurious persons, wicked men, murtherers, deceivers, blood-shedders, an infinite number. For out of all countries within the land of Judea, their repaired thitherall men of war, to defend the sanctuary of our God, and Anani the high Priest received all that came. These seeing Iehochanan and his valiantness, revolted from

Anani the high Priest, and clave to him, devising with him of all their affaires: So he conspired with these cut-throats to lay hands upon the rich men of the city, and to spoyl them of their goods; and this was their manner, When they espyed any notable rich man of the City, they would after this fort quarrell with them : Art not thou he that haft fent letters to the Romans, and to Vespasian, to betray the city unto them? Thus would they examine him before the people, and when he would answer, God forbid I should do fo; then would they bring in godless perfons, limbs of the devil, of their own company, to bear false witness against him, that he might be condemned to death by the law for a rebell.

Thus dealt they with Antipus and Lohia, both Noble men and of the chief of the city; and their goods with all their jewels, the seditious seazed for themselves, they pickt quarrels also with the high Priests, thrust them from their chairs, that they could not execute their service. Moreover, they cast lots who should have the priests office, and who should be no priest. For they held the priest-hood and service of God, for toyes, gaudes, and tristes. So the lot sell upon one that was called Pani the son of Peniel, a carterly husbandman, ignorant of what belonged to the

Priests

Priests office, so that he was utterly unworthy of the Priesthood: fo light a matter made they of the Priesthood. The good and the godly men of Jerusalem, seeing the power of thele ruffians, and wicked persons bear such fwinge, they fluck together and determined to withstand them by force. The people therefore earneftly moved with Anger, fee upon them and encountred with them in fuch fort, that the fight was great on both fides, in the streets, in the market place, in the Temple, and in the entrance of the Temple, till all the city was filled full of dead bodies and flain For there was not fo much as one ftreet, but there was some skirmishes in ir. The people at length got the upper hand of the rustians, for they were eagerly set, and earnestly bent against them. The seditious therefore feeing themselves not able to make their party good with the people, fled every man into the Temple of the Lord, shut it after them, and there remained. But Anani the high Priest, seeing the wicked to be fled to the Temple, willed the people to cease their fighting with them in the Temple of the Lord, least they should pollure it with the blood and dead carkaffes of those wicked perfons. The people therefore left off the fight. Then Anani beset the temple round about with 6000. of th best pickt men of the people,

ple, well armed all of them with jackes and fallers, and as well weaponed with every man a flyord, a target, and a spear or pike, to keep the temple that they should not come forth. Moreover, Americast in his mind, that befides the invading them in the Temple, which were no wife feemly, it should also be as great adomage, if the people of the Lord should affault one another in the very temple. For these causes he sent embassadors to Jehochanan the Galilean, chief Captain of the feditious and theeves, offering him peace, but Fehochanan refused it. For the feditious had fent for the Edomites to come and aid them. The Edomites had been ever from their first beginning very valiant and warlike men, yet they were subject to the Jews. For Hiresnue King of Jude, had conquered them and caused them to be circumcifed, binding such of them as were the best Warriours to this fervice, to stand in arms, and keep watch and ward upon the wals of Jerusalem day and night, and the rest of them to pay tribute to the lews.

Upon a certain night came two and twenty thousand of these Edomites, all good men of War, against Jerusalem. When Anani the Priest, and the people that were with him, heard the noise of the Edomites Army, he went upon the wals, and demanded of thems

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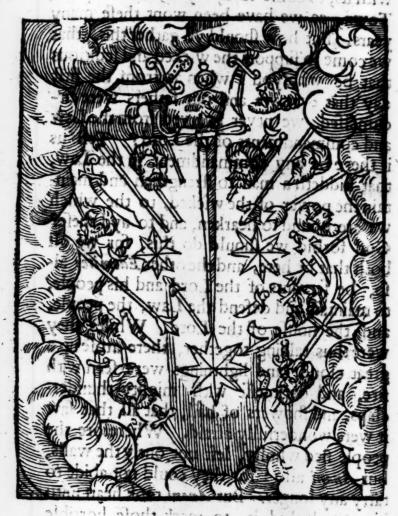
what they were, from whence they came, and whither they would? They answered, we are Edomites, and came out of Idames, to visit the Lord God and his Temple, and to fee in what case his people standeth: for thus we come according to our accustomed manner as ever heretofore. Aneni answered, you are diffemblers, and not as your words do shew, neither come ye to seek God and his fanctuary, nor yer to aid his people, but rather to the supporting of Ichechanan grand Captain of Thieves. Were it not better for you to affift the Sanctuary of God, then these finful seditions persons, that covet nothing els then to lay waste the house of God, and to destroy his people? They in the most holy city of God, do shed the blood of Just, godly, and innocent men: through whose wickednesse the Romans have the upper hand on us, because we have civil wars at home with the sedicious, and external with the Romens. Yea, the wickednesse of the seditious is grown to far, that the most part of us had rather be flain of the Remans, then of our breshren the Jews. It fo be ye be come to maintain them, ye shall understand that yo offend our Lord God exceedingly, to help finners and murtherers, that tread the people of God under their feet, like as mentread grapes in a wine-preffe, and make the temple

of the Lord a dwelling place of man-killers and wicked persons. Ye say ye come to feek the Lord: how is it then that ye are thus in arms, after the manner of war? Ye shall understand, we shut not the gates of the town because of you, least ye should come in, after your accustomed manner : but because of your armour and weapons that you have with you, which are instruments of destruction, a very unmeet fashion to come and vifite the Lord; You should rather have come with offerings, facrifices, confession, and praise. Notwithstanding, if ye will enter into the Town for devotion fake, ye are welcome:but ye must lay away your weapons and so enter in peaceably.

The Edomites answered, we marvel not a little at thee which art the high Priest, our Lord and mediator, and at the rest of the Priests of the Lord, with the Elders and Judges of the people that be present with thee, and your words seem strange in our eares. For we understand you take us for your enemies, and thereupon you stop us of our entrance into the City, to visite the Lord God after our accustomed manner. In that we be armed as ye object unto us? do ye not know that Vespasian draweth nigh to come to this holy city? This we hearing

of, was the cause that we took our weapons with us, to come to ayd you, and keep the Town, as we have been wont these many years. But how should ye gather this, that we come to support the wicked and seditious that be with you : when as from the first day that ever we and our fathers were circumcifed, we never fwarved from the Law and commandments of the Lord? Tell us if there be any commandment in the Law, that biddeth a man to strengthen and maintain the power of the wicked, to the which we are bound to hearken, and to avd thefe? God forbid we should do this, for we all both that be here, and the other Edomities alfo, be servants of the Lord and his people, to maintain and defend the Law, the people, and the house of the Lord. Whiles they were thus talking together, there arose up a great cloud, and lightnings were feen with fire, and darknesse with mighty thunderclaps, and showers of hail, that all that faw it were wonderfully afraid. Wherefore the people fled wholly, left not onely the walls, but Anani also: for they could not abide to tarry any longer. But Anani took heart unto him, and abid it, to mark those horrible fignes of heaven which did appear, that he might judge what they betokened. And

The figure of a fearful Comet.



And he gave his Judgement indeed (but not according to the truth) that the thunder and hail with darknelle, fignified Gods help, by the hope whereof they should defend the fanctuary

fenctuary of the Lord. So likewise judged all the Elders that were with him, without perceiving that all these signs betokened the evils that should come upon Jerusalem and all Israel.

When they that were thut in the Temple, perceived charehey that kept the Watch befor the gate of the Temple, were fled alfo for fear of the compett, they went and opened the doors of the comples and in that darkness, which although it was to great, that one could not fee another for the thickness thereof, neither dutit any of the town ence look our of his doors they were fo afraid of those terrible signs of the Element, yet came those desperate fellows, the feditiour our of the remple, drew toward the walls without all fear, with faws and other infruments, to cut afunder the barrs of the gates. And when the crashing of the thurider and hall was greatest, then daboured they hardelt, in wrefting afunder the locks and bolts of the gates, left they should be porcived. And bever when, the thunder-chap was past then stayed they and left off till it ame again. Thus plaid they tall they had broken and opened the gards and ler che Edemites into the City who being once come in, wandred here and there, for that night, deviling how they might fer upon the Cirizens

Citizens of the town, and unterly destroy

They cal'd out first their confederates, that remained in the Temple, brought them thence, and joyned together with the Edemites, swearing one to another, that they should be one people and one Army. And forthwith, being fo confederate together, they flevy the fame night, 8,000. of the people of God, all good men of God, all good men of wvar, besides innumerable other, that they killed of the common people. In the morning they layd hands on the rich men, haled them before Judges, and lxx. Elders, which otherwise is called Sanbedrim, whom they called together, and their vvicked #ebachanan the Galilean spake unto them in chis vviscavit day.

have made a conspiracy with the Roman, and determine to betray this holy city into their hands? namely, one Sechariahu a just man, a perfect, godly and vertuous, one that feared the Lord, and loved both God and man; but for his riches onely which were great, this Iebochanan (Captain of the seditious) apprehended him, willing the Elders to condemn him to death, for that he had joyned with their enemies, (as he said) to betray the city to them. The Priess, Elders, and Judges

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Judges, hearing his words; and perceiving that both he and the rest of his bloody band; defiring nothing else then to make this man away, although they knew him to be most innocent; they wept and fighed greatly : Iebochanan seeing them weep for Sechariaha, and that they would not condemn him, respecting his justice, and integrity. What quoth he, do you begin to mourn before there be any corple present ? I would I should never come where God hath to do; but if you order us thus in your judgments, ye shall be the first that we will lay hold of, and we will fit in judgment our felves, to differn the matter for the people of GOD according as we think good. Then laying apart all shame, with an obstinate minde, the wicked fort hoysed up Sechariahu, carried him out of the place of judgment, and brought him up to the top of a high tower, at the East end of the town, from whence they thrust him down headlong, and he dyed at the walls fide in the vale of lehoschaphat. The Priests therefore were so afraid for their own parts, and the Judges also with the Elders, sceing the wickedness of Iechochanan, and the rest of the seditious: For Iebochanan had given them warning and faid, Except ye give fentence on every man that we shall bring unto you, according to our minds be ye affured,

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all ye shall go the same way that Sechariabu is gone before you. After that they apprehended a just man, and a rich, that was beloved of all the town, whole name was Go. rinian, furnamed valiant, and he was a valiant man indeed; most expert in wars, thereto wife and witty, and a man of a pure and perfect life, one that was ever the formost in battell, whenfoever they had any conflict against the Gentiles that belieged Ferufalem : And this was his accustomed manner, when the enemies marched to joyn battell with the Fews, he would run upon them with his force, and make flaughter of them, that in fpight of their hearts he would drive them to retire; and by that means his body was full of skars, his face and head wonderfully mangled with the wounds that he had received in the battels, that he had been in for the people of the Lord; yet now because he would not follow the villations mind of Iebochanan, and take his part, Jehochanan commanded him to be apprehended, and brought before him, and when he was come, faid thus unto him; Make thy will, and fet thy house in order, and confessibly self unto the Lord, for there is no vvay with thee but death: And fo they led him out of the town to kill him there, least their should be any bufiness about his death, if he had been put

to death within the town ; for all the Citis zens of Ferufalem loved him, and he like. wife loved them. When they were come to the place of execution, Govining fell down before them, and belought them with tears mthis wife , Seeing ye have so determined that ye will needs flay me, when as notwithflanding I have committed no crime, nor any offence, and that ye will in no wife spare me, although I be innocent, as you know well enough your felves; yet I beseech you, let me obtain this one thing at your hands, that you would do fo much at least wife at my request as to bury my body, other favour I defire not : They made him answer, If thou hadft not spoken to us thereof, we had thought to have done it, for we were determined with our felves; but now, feeing thou art so bold as to demand this of us, we will lay thee, but buriall getteff thou none; thy body shall be cast forth unto the beasts of the earth, and fowls of the ayre : Gerinion yet befought them to the contrary, mitill the most cruell Ichochanan struck him; and flew him, and after threw out his body to the beafts of the field; This done, they returned into the city.

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Velpassian in the mean season drew high fet susulem; for he had pictied his tents at Cesus na, where he relieved his army, and payd

his fouldiers great wages, wherefore they tarried in the city many days : For when Vefpafien understood of the wars in Ferufalem, he faid unto his people, Let us make no hast to besiege Fernsalem, till such time as they have flain one another among themselves, and so at length their pride will be pulled down, when as they fee themselves waste away with cruell war, hunger, and thirst. For Vespasian was a wonderfull politick man in all feats of war, and his wisdome never turned him to more commodity, then this device only. So he sojourned at Cesarea, with his men many days: In the mean season, the people of Ierusalem made war upon Iehechanan, and his complices, till innumerable of them were destroyed; some of them were slain with fwords, somethe Seditions killed with short daggers. For certain of the seditious carried short daggers fecretly under their garments, wherewith they would come so suddenly upon an honest and just man, and thrust him to the heart, that he should fall down dead in the place, without knowledg who ftruck him: So by this means what with fwords in open fraies, and what with daggers fecretly, many of the people were flain, and far more that way then by the Romans, infomuch that now very few Citizens were left alive. Thus when Iehechanan had gotten the upper hand

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of the city, he made an army out of Ferufalem, to go and take the cities that had made peace with Vespasian, which they sacked and razed to the ground, and whatfoever they found in them, Romans, or Iews, they flew them : Yea, Iehochanan went with them himfelf to aid them, spoyling and carrying away all the riches that they found in them. They took also the city Gerara, that stood beyond Irdan, whereas they remained. The inhabitants of Ierufalem, borh Priest, Elders, and the rest of the people, sent Embassadours to Vespasian, to desire peace with him, and succour against tehochanan and his wicked rable, which daily in the town flew very many of the people of God. The Citizens also of Gerara fent Embassadors unto Vespasian, say: ing If thou wilt be Lord over the land of Indea; and the city of Ierufalem, and defireft to affure the tule thereof, and establish it unto thee; then hearken unto our counsell, and come unto us without delay, to deliver us from the hands of tehechanan, and the wicked feditious persons, that with all their might, endeavour to spoyl all our goods, and to get the dominion over us, our wives, and children, to none other purpose, then by that means to destroy us utterly that no remnant of us should be left. If so be thou wilt come, and valiantly withstand them with thy power,

power, we will also fight against them in the cown, till they be all slain, and then thou shall be our Lord. And that done y thou mayest go to lerusalem without any impedient, or linderance of any man; for they also of that city defire the same, and would gladly become subjects unto the Reman. Is or they

When as therefore Vespasian heard the per titions of the Oitizens of Gerera, he took his journey thicker to fuccour them, and deferred to go to Terufalem. But Jehochanan heard of his repaid of wherefore he flew the chief Governour of Genera, and goo him out pathe town with his companions, and took them to their feet, determining to flee into a certain wood : Vespasian having knowledg thereof, made after them, fending out Polo veries, who overtook them and made aggra flaughter of them. And in his return to ward Gerand, upon Iordan fice, he light upon much people going to Finafaland chaothey might escape together with the seditions Them Poligor undrove back to the river, where he flew 1 3s thou fand of them, the reft leaped into lording and were drowned into the maber of purthouland hier, by onien, and children, with much canell that were all drowned together in the liver; informach that the channell of Iordan was fo fuffed and floor with dead bodies, that the waters role and

and ran, over the banks here and thereinto the fields, and plains: yet at the length the waters increased, and bare the carkases down the river, as far as the sea of Sadom, which is the sea of Pitch, otherwise called the salt Sea, and all the banks of Igram lay full of dead bodies.

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After this, Velgalian took his journey from thence, and went into the land of Edom, where he won two strong cities, the one called Legarith, the other Cephar Toco, and slew ten chousand of the people thereof, leading the rest away in bondage. Thence he dislodged, and came to a town called Chimath Geds, which he subdued. In this City were wel-springs of hor waters, from whence the hot baths of Tiberial have their Original. The natural Philosophers and Astronomers of that Country, held an opinion than these are the heads of all the hor welfprings in that whole Country. Departing from thence, he came to Samaria and won it.

Then repaired he again all the towns that he had subdued, and made up their walls, placing garnisons, therein, to ayd him, what time he should besiedg. Jerusalem. That done, he returned to Gesures, to take muster of his whole Army and prepared to go to besiedge Jerusalem.

But

But in the mean season, came purseyants from Rome, and brought him word that New the Emperour was dead, and how that as he was a hunting in the Country, the fire of the Lord came down from heaven, and fell upon him, that he dyed of it.

After whom reigned Galba not one whole year: for afore it was fully ended, he was flain by the noble men of Rome and Vitelling created in his stead, a fool, yet a fore cruel man, much given to Drunkennesse so that he was in all points unworthy of the Roman Em-

pire.

The Noble men of Rome that were with Vespasian, hearing this, greatly disdained at that matter, and said, Was there never a Noble man in Rome left, to be placed in the Empire, but ye must choose a drunken winesucker why did ye not rather elect the mighty Prince Vespasian that is here with us, a sage and a wife man, thereto also most vailiant, one that conquered many cities, and vanquished many Nations, and those most fierce? What puissant Kings hath he subdued under the Roman Empire? How far and wide hath he enlarged the Empire of the Romans? And now when as the Empire ougheto have been bestowed upon Vespasian, or some one like unto him, and none fuch could be found amongst you, ye bestowed it upon a fool, and a blow-

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a blowbole drunkard, wherein ye have done very undifcreetly. Well, the Empire of Rome shall have a better Emperour one day

and God fay Amen.

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Whereupon the Princes that were there, laid their heads together, and decreed to make Vefpafian Empererour. Therefore with one consent they went unto Vespesian, and said unto him, Thou shalt be our head, for the Empire belongeth to fuch a one, and thou shalt have Dominion over us. But Vefpassar refused to take it on him, and would inno wife conferr to them. Notwithstanding they compelled him, and placed him upon the throne of Majesty, setting an imperial crown upon his head, which he would have put away, and pulled off with his hand because he would not be Emperour. Wherefore the Roman Captains drew out their fwords and faid. Thou shalt be Emperour and reign over us, therefore refuse it not : if theu do, thou flight dy upon our fwords. Vefpafian therefore feeing himfelf constrained, being afraid of his life he was content to fuffer himfelt to be proclaimed Emperour. Then all the Army was fworn unto him, and he fate upon the royal feat, as Emperour and king of kings.

The civil wars at Jerusalem encreased more and more, and much blood was shed

through

chrough the wickednesse of Jebochanan, Captain of the theores, a limbe of the divel, and through the cut-throat murtherers that were with him, who had all even sworn the utter destruction of the City of the Lord, and

the deaths of the people.

There was also another cut-throat Ruffian, of a noble house of Judea & Jerusalem about the same time, called schimeen, who began alfo to follow Feberbanans manners in Laying innocents, and robbing and reaving in Jeru-falem. For Anoni the High Priest had once appointed him Prince and chief Captain of Jerusalem: and afterwards finding him an enemy, banished him the City. Wherefore Schimeso ween and gate him a rout of un-thrifts, murtherers and theeyes, casting in his minde, and faying, except I joyn my felf with fuch good fellows I shall never be able to be revenged of Anani and his affistants, that have thus banished me out of Jerufalem into exile wrongfully unito my great dishonout. Shall I that have been in fuch estate, now be cast out of my dignity, and be conftrained to wander here and there as a banished man? He went therefore through all the cities of Judea and Galilee, causing to be proclaimed in the streets and marker places, and fenr his lerrers, where he could not come himfelf, in this manner and form through

form: Whofenver liftesh to be rid from the bondage of his maften , or hath had any anjury in his country, or most farwant saever defires to be say at liberty, or who so cannot shide the rule of his fasher or master sall that be in debases and stand infear of chain eneditors, or fear the Fems for shedding any innocent blood, and therefore lurketh falitarily in moods at mountaines if there be any man that is accused of any notorious crime, and in any danger therefore Tobe fhort, mbeformer is disposed to rob and to do injury and wrong to hours rebores; to feels to marther, to ent and drink at other mens coft without labour of bis band, las bim refant to me. I will deliver him from she yoak and danger of the laws, and will finds him his fill of booties and spoiles. There affembled unto him about twenty thousand men, all murtherers therees rebeles lawleffe persons, wicked and sedicious hand of the Temple of God, for he anne Then began schimeen alloto vexthe lirace lines, so turn all upfide down wherefoever he camerin When other Civizens of Jerusalemo the Priests, Elders, and Anene board tidings of Schimeons dispightful wickednesse, how treheld on fill oppressing the people of God, they were very penfive, faying will Now will this fellows those trouble us then Achochanan, buhie never for cruel. They confided theres fore and agreed, fecretly to fend a power against OH

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against him, that might suddenly fall upon him, and overrun him. Paradventure (fay they) they may flay him, or take him alive, before this wickednesse grow to further inconvenience, and joyn himself with our foes, then shall they assaile us both within the town and without. locale and proportion was

They made out therefore against him a great Army of Ifraclites and Jews, with Chariots and Horfe-men, and footmen in great number, which came where the Camp Tay, and found him in the corn fields defroying of the grain, pulling down of barns, and burning all both corn and Olive trees: Then the Jerusolimites divided their Army, and fet upon Schimeon tents fuddenly, friete them down, and made a great flaughter upthouland men, all murchersenoished bach och

But Shortly after Schimen gat the upper hand of the Temple of God, for he came upon them in the night fealon, and made a fore flaughter amongst them, Then they that remained, took themselves to flight towards Jerufalem, and Schimen purfued them, killing them unto the hard gates of Terufalem, fo that many of them were flain in the way, and very few escapeda viov or wests

After this schimeon went and moved war upon the Edomiter, to Subdue them unto him-Telf , which before were under the Dominiinisgi:

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of the Ierusolimites. And first, he came to the City Asa, otherwise called Gaza, for it was the first City within the borders of Edom, as men came from Ierusalem. But the Edomites met him in the field in great number, and joyned with him, but neither part had the victory, wherefore at length they

retyred both.

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Then was Schimeon in so great a rage when as he could not overcome these Edomites, that he wisht him out of his life. So he ceased fighting a while, and encamped himself in the borders of the Land of Edom, right against it, and there abode, thinking to set upon them at another time. And as he was devising how to order all things, there came unto him an Edomite called Iacob, one of the chiefest men among them, and a warriour. He hearing of Schimeons proclamation, was moved to come and enter a league with him, and thereupon faid unto him : Never let it discomfort thee, that thou couldest not overcome the Edomites at the first battel. If thou wilt be ruled by my counsel, thou shalt win all the cities in the whole land, and I will deliver them into thy hands.

Schimeon desired to know how therefore said he let us hear thy counsel, and shew us how it may be brought about, and when it is come to passe, then will we honour thee, and re-

gard.

gard thee accordingly.

Tarob laid, Give the one half of thine Atmy, which I will lead with the into an anibush ! then thate thou in the morning betimes fet thy men in aray against the Emmites for a stale, and when thou shale perceive them to come against thee, then make as though thou fleddeft, until thou hat staled them out of the town into the fields to purfuether.

Then will I with my men come out of our ambuth, and make speed to the gates, where we shall kill the warders, and suddenly enter the town; likewise kill all that we find there, and fet up a flag upon the rower of the town. Then when the Edomites Itall fee that, their hearts will be dead for forrow; then mayeft thou turn again upon them, and beat them down at thy pleasure : Or if thou like not this device, hear yet another way. I have been a Captain against them a long while, therefore I will return in the night feason into the town, if the watch examine me from whence I come, I will tell them I come from Schimeons camp, whither I went as a fpye; Then will I go to the Elders of the town, and will them to let me have a company of the best fouldiers, and I will bring me Schimeen into their hands, if he set upon us again. For I have viewed the camp, and his power, and understand

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understand that he intends to morrow to intermeddle with us, which thou shalt do indeed. And when thou feelt me to iffue our against thee, thou that fee thy staffe in the reft, and come rowards me; then will I take me to flight, and caft a fear in the Edomites hearts, that they shall flee also; which done, thou mayest pursue to slay them at thy pleafure, overcome them, and enter the town; then that rown great Afa once taken, thou thair quickly win all the reft. When Schimeon heard this, he went and deliberated with his own counfell, and they liked the laft advice best, wherefore that they concluded upon. So Jacob the Edomite returned by night to Afa, and declared to the ancients of the town, how he had been in Schimeons camp, and had viewed his army, whereby he had conceived good hope, that he mould deliver Schimeon into their hands shortly. The Elders therefore made him grand Captain, and chief of all their men of war, charging every man in this wife: Forasmuch as none of you are so expert in the knowledg of warfare as is faceb, therefore it behoveth you to follow him in all things; if he fer forward, let ye forward, whereas he pitcheth histent, pitch ye also, if he stay, stay ye, when he fleeth, flee ye; to be fhort, when he teturneth, then return ye, and go not one hair

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hair breadth from that that he shall command you, neither one way nor other. Upon the next morrow, Schimeon iffued out of his camp, with all his army, and upon that affembled locab his men, and went out to meet him ; But when they came to the point ready to joyn, and Schimeon with his company had charged their staves against them; by and by lared left the field, turned his back and fled, and the chief fouldiers that were about him, fled with him. The rest of the people seeing their Captain see, they took themselves likewise to flight every man : then Schimeo pursuing, made a great slaughter of them, and vvon the tovvn, bringing them under his subjection. And when he had facked the houses of them that vvere flain of the Edomites, and spoyled their goods, which was very much, the rest that he took prisoners and kept alive, he made peace withall, and joyned them unto his oven camp.

After that he departed from thence, accompanied with 40000. good fighting men, part Edomites, and part Iews, and came to Chebron, which he voon, and destroyed all their grain, and corn fields: Yet after he repayred their walls, and such of them as were lest alive, made peace with Schimeon, who received them into league with him, and they became his men, and followed him in

all his wars. So he dislodged from thence with all his Army, which by the accession of the Chebronites was now wonderfully encreased, and determined to invade Ierusalem.

And when he came nigh unto the City, he ranged here and there, destroying the fruits that were upon the ground, and also

their corn.

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Captain Fobechanan having intelligence of Schimeons coming to befrege the town, and how he had destroyed the fields, thought to have gone out of Jerusalem, and to fight with him, but he durst not, for his spies had told him that he should not be able to overcome him, he had so puissant an Army, and so well appointed. Yet nevertheless he issued out, and lay in ambush for Schimeon. In the mean space, by chance Schimeons wife (that was fled out of Fernsalem with her men and women fervants towards her husband, for fear least the should be slain for her husbands fake, if the should have tarried at Ierusalem:) passed by where he lay in his ambush; Her he took, and brought again to Ierusalem, not a little proud of such a prey, thinking now we shall have Schimeon at our pleasure, seeing we have his wife our prisoner: he loveth her fo entirely, that he will do for her fake what soever we will have him. This came to Schimeens ear, who had taken that time

time many of lehochanans men, & cut off their right hands, sending them with such shame to lerasalem to their master. He sent moreover Embassadours to lehochanan, willing him to send him his wife, in such sort that she might come to him with all that was hers: or if he resused to do it, he should be extreamely handled, for he would take the town ere it were long, and to lehochanans shame, cut off the hands and legs of all them that did inhabitit.

Iehochanan hearing this, was fore afraid, and all they that were with him, and therefore they fent him his wife; whereupon Schimeon kept him within the town. And as Schimeon played the tyrant without, so likewise did Iehochanan within. For Iehochanan souldiers ravished the Israelites wives, and

shed innocent blood.

Shortly after Schimeon left the town for a space, and returned into Idumea, for he had word that the men of most power, and the richest fort of that country rebelled. Whereupon he sacked and spoyled all the towns of Idumea, and left them nothing infomuch that he was become very rich, and then returned to Ierusalem, bringing the Edomites wholly with him, that were meet for war: and many of the Jews resorted to him, and with his power he besieged Jerusalem, even

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at the hard gares. Yet the tyranny of lebochanan and his complices ceased not but increased more and more daily in Terusalem, insomuch that they taught the Citizens of Ierufalem to murther their neighbours, and to commit adultery with their wives : by which means fornication was rife and common in the city. Yea, many of the people & youth flaved their beards, letting the hair of their heads grow, and accompanied themselves with women, that they might exercise their adultery fafer, and not be espied, which sin did wonderfully defile the City of Ierusalem, and without doubt furthered the desolation thereof. The gates also of the town were closed up, that no man might go in nor out. And who fo went out, fell into the bands of Schimeen and was flain: they that tarried within were constrained to see before their faces, their shame in every street and corner; and if any found fault, he was flain straight by Tebechanam, that most cruel Captain of the feditious Rebels.

The Citizens therefore seeing the tytanny of Iebethanan, to be without measure, they affembled all together, and encountred with Iebechanan, and were slain a wonderful fort of them in what conflict. And except the Edomices that were fled to Jerusalem from the tyranny of Schimeon, had succoured the Ci-

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tizens, the whole people of Ierusalem had been utterly destroyed, and slain every mothers son by Iehochanan, his power was so

great.

Then Anani the high Priest, and the other Priests, with the ancient, faithfull, and Sages, and the rest of the people of Jerusalem; seeing the wickedness of lebechanan, and that they could not fuffer it any longer, confulted together to deliver the town to Schimeon, and bring him in, and make him their King, to help them against Iehechanan whom they took to be far worse then Schimeen, hoping that it might come to pass, that Schimeon should flay Ichochanan at length. They fent therefore Amittai the high Priest to Schimeon, to bring him into the town ; But Schimeon craftily denied it, faying , What should I come into the town to you that hate me, and of late banished me your town? yet they ceased not; but sent the same Amittai to him again, to entreat him in the name of all the people, to come into the city. And by this means upon a certain night appointed, he entred into Terusalem with his whole Army : Norwithstanding, he was no sooner within the town a but he brake his promife and league that he had made with the Citizens; and whereas he had promifed to fuccour them, and ayd them, now he was altered

red and became their enemy, joyning himfelf with Iehochanan: And those two rebells
raigned in the city of Jerusalem by course,
one one moneth, and another another. So
where before Schimeons coming, they thought
much to bear the yoak and oppression of one
seditious person, now were they constrained
to hold down their shoulders, and bear the

yoak of two.

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Yet within two days after, there fell a variance and discord between lehosbanan, and Schimeon, about Eleazar the Priest, the son of Anani the high Priest. This Eleazar was the beginner, and first sower of sedition amongst the Ifraelites, whom Schimeon would now have put to death, to be revenged of his father that banished him out of Jerusalem; but Iehochanan took Eleazars part, and defended him; For Eleazar was always Iebechanans friend, and ayded him. His father was high Priest, and bare a great rule in Jerusalem, wherefore Eleazar was of a great eftimation and authority with the Elders, so that they durst not apprehend him; and his father also looked negligently unto him, and let him do what he lift, because he had no more ions but him. So he was the first that affembled naughty persons together, and held ever on Iebochanans fide, from his first comming to Jerusalem. And for his sake, fell division  $Q_3$ 

vision and dissention between Iebechanan, and Schimeon, so that they became enemies, and warred the one upon the other ever after, as we shall declare hereafter.



## CHAP. I.

N this while, Vespasian had sent Antony, and Mankiminus, (two noble men, and of his counsell) to Rome against Vitellius, that they might make him out of the way, and then would

he come to Rome to receive the Imperial

crown there.

These two Captains went therefore and raised an army, by whose and they set upon Vitellius, and slew him not without much adoe; for there were slain that day at Rome, 80. thousand good men of war. When Vespasian had word that he was dispatched, he made speed to Rome to his Coronation, dividing first his Army in two parts; whereof he took the one with him to Rome, as a safe gard for himself whatsoever should happen, and the other he left with Titus his son, to besiege Jerusa'em withall. So departing, he

left his fon Titus at Alexandria, commanding him to remain there, till fuch time as he should fignific unto him otherwise by his letters, and shew him what he should do; and that in no wife he should attempt the siege of Jerusalem in the mean space. Titus answered, I shall do (dear Father) according unto your commandement, for to you it belongeth to command,

and unto me to obey.

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Vespasian took with him King Agrippa, and Munabas his fon ; he feared least they would rebell, and me Joseph Priest and prisoner alfo fast bound in chains, for so had his counfell moved him, faying : We cannot fay the contrary, but that we have found no fign of rebellion in Joseph hitherto, neither think we that he hath gone about any; but who can tell when we are gone hence, whether he will flee to Jerusalem, and help to set them at unity and concord; then they make him their King, and after he be the forer enemy unto us ? Besides this, you shall have need of him in this journey, he being a man of fuch great prudence, and wisdome, that whofoever followeth his counfell, shall bring his matters to good and fortunate success. Vespasian liked well their advice, and took him prisoner with him, together with King Agrippa and his fon; albeit they had no irons upon them, neither on hand, or foot, but but only had their keepers appointed them,

that they should not step aside.

And as Vefpafian drew nigh Rome, all the Citizens came forth to meet him, and received him with great joy, and mighty shews. Then he commanded that he should be put in prison, but Agrippa and his son he let go at liberty. The next day affembled all the Senate of Rome, to create Vespasian Emperour, after the manner of the Romans, with whom vvas Agrippa and his fon. I also intreated the Iaylor to let me have keepers with me, and fo to bring me to the place where he should be crowned Cefar, which the Iaylor granted me, and went with me himself to the place, and brought me vvhere I might fee all that was done. Within fevy days after, Vespasian took displeasure with Agrippa, upon the information of certain evill disposed persons, that had slaundered him, and perswaded Vespasian that he went about to rebell, and novy he had fent letters unto Jerufalem, concerning the same matter; vvherefore Vespasian put both him and his son Munabas to death.

This befel three years and a half before the destruction of Ierusalem. Moreover, before this deed, the continual Sacrifice ceased, for a thousand, two hundred, and ninety dayes, as it is written in Dan. Chap. 22. And

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from the time that the continual sacrifice shall be taken away, and abomination shall be put into desolution, a thousand two hundred and ninety

dayes.

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The same year and moneth that Agrippa was put to death, God moved the minde of Vespasian to remember me with his mercy. wherefore he commanded that I should be fetched out of prison, and brought to his presence. And as I stood in irons before him, Cafar bad me wellcome, and spake comfortably unto me, faying, Thou knowest very well that I have loved thee from the day I first saw thee, and though I have kept thee continually in durance, do not think I did it of any ill will or malice toward thee, but rather thou mayest perswade thy self, I did it least the Roman Princes should disdain at thee, and fay: See, here is a fellow, that in our wars hath endamaged us fo greatly, now goeth he check-mate with us, in as great favour as we, let us kill him and put him out of the way. But my friend Ioseph, be of good chear, I will deliver thee from these yron bands, and thou shalt be with me in no worse case then as one of my chief Princes. I will fend thee into lewry to my fon Titus, to whom thou shalt be as a father and a counsellour.

Thou knowest, Titue was he that took pitty on thee, and would not suffer thee to be put

to death, Yea he hath fundry times moved me to release thee of thy bonds, and to honour thee, which I have deferred to do, onely for this cause that I shewed thee. I made him answer, But how can I be quiet or in surety of my life as long as I am in thy company and thy Sons, seeing Agrippa and his son were fuddenly put to death by you? Cafar anfwered, hold thy peace Foseph, I never looked for any goodnesse of Agrippa and his son. Thou knowest not what they had wrought against my majesty and how they went about to rebel; thou hast born their bones with thy hands. Doeft thou not know I honoured him and his son in Fewry, how I could not fuffer any of my Army to annoy any of his cities? I answered, yes, I know it was so as your majesty saith. Then said he, but for all this hath Agrippa requited me again with evil. For what time as the Nobles of Rome in Fenry went about to make me Emperour, chinking me formewhat more meet to rule the Empire then Vitellius, Agrippa perswaded them that they should not make me Emperour, affirming that there was nothing in me worthy wherefore they should promote me to that dignity. And after when he came to Rome, he went from one Bishop to another, and caused them to go to the Bishops, to accufe me of fuch crimes as in my conscience I knew nothing at all. By

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By this I perceived that Agrippe's heart was full of rancour and rebellion, and therefore I judged him to death. For where as wickednesse is, there it is meet that condigne punishment should not be lacking. And I put his fon to death likewise, For the fon of 4 Traitour ought not to live upon the earth, because that in his heart remaineth the work of his Father, being conceived and born of a rebellious feed: But I have found thee alwaies faithful and true, and therefore I commend my fon to thy wisdom. With this, he commanded my yrons to be taken away from me, and being released and at liberty, he set me honourably among the Princes and Senatours. Then faid I unto him, Is not this a great dishonour unto me, that I should be delivered from my bonds, and nevertheless my countrymen that be with me to be kept in prison still. Now therefore if I found favour in thy fight, and if thou wilt do any thing at my request, loose the bonds likewise of all the rest of the Israclites that be with me : fet them at libberty also, and thou shalt be affured that I will be thy faithful counselfor while my life lafteth, and an enemy to thy foes, to make war upon them that affail thec.

Wespesian granted Foseph his request, and willed then to be set at liberty, as many as were

were prisoners with foseph. Shortly after sent he foseph to his son Tiem, that abode at that present at Alexandria in Egypt, to whom he writ concerning soseph in this manner.

I fend unto thee here (my beloved fon) Ioseph, a prince of the Iews, a man of experience; trained in war, in whom is great wisdom; he shall be thy father and faithful counsellour, thou shalt not do against his counsel, neither one way nor other, for he is a wife man. Wherefore thou shalt reverence and honour him according as he is worthy, for the Lord God is with him, and believe not rashly any man that defames Ioscph unto thee. Te rather put him to death straightway, that will acsuse bim : for Ioseph is a faithful man, and a good counsellour, and who is so ruled by his counsell, shall have a prosperous successe in that he goeth about. Therefore when Ioseph shall come unto thee, after he hash refreshed himself a few dayes of his labours and travels at the Sea; then shalt thou prepare thine expedition against Ierusalem, to besiege it. And if the Iews receive thee peaceably, and will submit themselves under the Roman Empire, then beware thou endamage them in nothing, but rather repair their cities, and let them be free from all Tribute for the space of two years, yet on this condition, that thrice every year they set a flag with the Arms of the Romans upon their walls, that is to say, at their three solemn feasts, when as all their Israelites

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were wont to resort unto Ierusalem, and to appear before the Lord their GOD. Moreover they shall offer for us every seast a sacrifice, upon the most holy Altar that is in Ierusalem. And if they refuse to make peace with thee, thou shalt utterly rase their Towns, and who seever is left alive, and escape the sword, those shalt thou lead away Captive. If they desire to have Ioseph to be their King, we are content therewith. In any wise remember to be ruled by Iosephs counsel, he shall be thy father, and thou his son.

After this, loseph departed from Rome, and came to Alexandria to Titus, who hearing of Iosephs arival, was wondrous glad, and all the Ancient wise men with him, For Ioseph was full of the spirit of wisdom, understanding, counsel, valiantnesse, knowledg, and sear of God.

Wherefore he went forth to meet him, accompanied with the Captains of the Romans Army, and received him with great honour. Then loseph delivered to Titus his fathers, letters: which Titus having read said unto loseph. Whatsoever my father hath written in these letters, I would have done no less by mine own accord: but sith my father hath admonisheth me of the same, I ought to do it the more. Wherefore remain here with me, and I will be thy son, & thou shalt be my father, to rule and govern me with thy counsel.

So fofeph abode with Titus at Alexandria a whole moneth after he came from Rome Then confulted they together to go to Jerufalem and befrege it , for tofepb understood well enough, That this vame of the Lord, and that his word could not be letted, or hindered. Titus therefore and lofeph with him, departed from Atexandria with all their Army, and pitched their tents at Nicopolis; from thence they came by water to Thunifa, fo forth to Iraclea, and leaving that, came to Pelifin, from thence they travelled through the defart to Basle Invin, after that to Ditron, fo to Gaza, next to Askalon, then to Iabuam, after to Japho, and fo to Cefarea. In thefe journies he won Asam, Askalon, and Japho, with all their Towns, and Gastles lying about them.

The first year of the raign of Vespasian, the to. month, and the 7. day of the same, came Titus with Ioseph and his Army to Cesaren, 1 samous City built by King Herod. In this city he sojourned until his whole host were come together, as well of Romans, as of other Nations that were under the dominion of the Romans, and came to ayd them in the siege of Jerusalem. Therefore Titus Army was wonderfully huge and puissant, where with he abode at Cesaren, till the cold of winter was past, and the moneth of suby drew nigh: The same years the civil wars grew

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and increased in Jerusalem, for the Citizens flew one another without any truce, reft, or quietness no not in winter, when as wars were wont to cease; but summer and winter both, the wars never stinted between Schimeon, lehochanan, and Eleazar. For the Lord that year had fent amongst them of Ierusalem, a vertiginous spirit of glddiness, that the people were divided into three parts: whereof the first and best followed Anani the Priest, who at that time had stained, unhallowed, and suspended his office of Priesthood. Another part followed seditious Ietechanan; the third was cruell Schimeon. So that in the midst of Terusalem was civill wars and without the fame, the Romans Army made roads upon Gefarea, even to Ierusalem, by the means whereof no man durft go forth, left he should fall into the enemies hands, nor enter into the town to bring any necessaries thither. Anani being a perfect godly man, and feeing the commonwealth of Ierusalem governed by the pleasure of the seditious, gave over his third part that fluck to him, to Eleazar his son, which was the first authour of fedition, and he that gave the first occasion, and the cause of all the mischief that betell in Terusalem, and in the whole land of Iudea. For he began a conspiracy against the Roman Garrisons, and provoked Israel to rebel

bel against the Romans, and to lay hands upon them.

Wherefore there affembled unto feditious Eleazar, Iebudah, CheZron, Schimeon, and Chiskibis, young men of the Nobles of Ierufalem. Eleazar with his company took the Temple, and the Courts about it, appointing of his men, some to be spies, some to keep watch and ward about the Temple of the Lord.

But Iohoshanan, vvho because of the great resort of people unto him, vvas stronger then Eleazar, he took the market place and streets,

the lovver part of the city.

Then Schimeon the Ierusolimite, took the highest part of the Tovon, voherefore his men annoyed Iebochanans part sore with

Slings and Croffe-bowes.

Between these three there was also most cruel battels in Ierusalem for the space of four daies, without ceasing for any breathing, and every day were very many slain, so that the blood of the Iewes that were then slain, ran in every place most abundantly, through the Market places and streets, yea even to the Temple of the Lord, like unto a flood that had come of great showres; and unto the thresholds of the gates of the Temple, the dead bodies overwhelmed one another by heaps, for no man buried them. Iehochanan having

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an ng having the middle part of the Town, had Schimeon on the one fide him, and EleaZar on the other.

But Schimeon had the best place, from whence he might annoy both Iehochanan and Eleazar. Eleazar did also what he could to endamage Schimeon. And Iehochanan that was in the middest, encombered them both, notwithstanding to little purpose; For Schimeons company slung stones, and shot at them fore: but when as Jehochanans part slung likewise at them, the stones rebounded back upon themselves. Thus amongst these three the battel was fore, and encreased every day, that all men were in great terrour and fear thereof.

Then assembled to the Temple much people of the Priests and Elders, beseeching these Intestine and Domestical enemies, not to pollute and defile the Temple with their slaughters, and were almost all slain for their labor. The same day was slain the Priest Anani and Fosus a Priest, both of the chiefest Priests. Sechariahu, the most faithful Prophet of the Lord.

Then had the continual Sacrifice ceased 36. dayes: for ever until that time, was there some good men or other of Jerusalem, that offered alway sacrifice to the Lord.

But now when they would have continued

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it, and the Priests laid the sacrifice upon the Altar, the seditions would run upon him and kill him, that their Priests bodies and their cattel that they would have sacrificed, should fall dead to the ground together. They that resorted also out of the Country of Jerusalem for devotions sake, the seditions slew, and utterly destroyed them, that almost no

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one of them was left alive.

Moreover, the dead bodies of men lay cast in the temple; and that without number troad under the feet : yea, the dead body of the Priest that was offering facrifice, lay upon the earth together with his offering. when any man would offer any facrifice, straight way one or other of the Seditious would step to him and kill him, that the blood of the facrifice and facrificer, should be mingled together; Insomuch that the pavement of the temple being all of marble, was made so slippery with the blood and fat of them that were flain, that no man could go upon it without falling. And the Priest should no sooner lay hands on the sacrifice, but he was slain, and straight another dead body should fall upon him, stranger or other, they spared none: So thus the dead bodies of the good and bad, clean and unclean, wicked and vertuous, thiefe and true man, lay one upon another, and their blood mixt

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mixt together in the midst of the Temple. without respect of any man, what degree or condition foever he were of : Wherefore the fight and flaughter wax't great, both in the town, and in the temple. For whofoever the seditious overcame, they fet fire on their houses also whereby the fire took into the great mens houses that were nigh the temple, and into the store-houses, whereas against times of necessity, and besieging of the town were laid up in store, corn, wine, and oyle, to the number of a thousand and four hundred store houses, all filled full of victuals. For the Elders and other godly men what time as Vespasian was in Galilee, they made up the doors of those Garner houses, and laid in victualls into them, sufficient for two hundred thousand men twenty years, and now in this one battell of the seditious they were burnt every one, stick and stone, which was a speedy cause of famine, and hunger in Ferusalem.

At the same time also, the seditious pulled down and razed all the fair houses, and goodly buildings, that there should be no monument of any noble house, lest to any of the cities of Ierusalem. So this you see at that time the Lord visited the Citizens of Ierusalem with four kinde of plagues; sword, pestilence, hunger, and fire: besides this, a

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fift was added, the ruine and decay of all beautifull and glorious buildings. And wherefoever a man turned him, there was nothing but defolation, pollution, (namely of the temple and all holy things) uproars, without all rest and refuge ; no help, no succour, but every corner of Jerusalem was full of howling, and yelling, wailing and weeping, fobbing and fighing of women, and children. Here should ye hear the roaring and groaning of wounded men, not yet through dead: there the mourning and lamentation of the Elders, yonder children crying out for hunger; to be short, most forrowfull oppreffion of them that lived, done by the feditious: Such voices were made every where, that happy and fortunate was he that before this day dyed, and unhappy and in a wofull case were all such as remained alive to see this day.

All these things when I Foseph heard tydings of, I tore my hair with my hands, and cast ashes on my beard, sitting in great sorrow on the ground, bewailing the misery and calamity of Jerusalem. And this lamentation made Foseph upon Ferusalem: How is the city (quoth he) layd wast, that was wont to be more happy and more renowned, then all the provinces upon the earth? How is the city that was heretofore in such high-

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ness and dignity, now brought under the foot, through the fons of the Citizens thereof : Whereas sometime was the dwelling place of the faithfull, now bear rule there fuch men as provoke and stir Gods wrath against it, and turn it away from their God, wasting it as theeves. In the which sometime remained the brightness of the Godhead, it is now become a by-word, and mocking-stock to the enemies, replenished with blood of wounded and flain men. Instead of mirth, gladness, rejoycing, harps and plalteries; is forrow, fighing, heart-breaks, mourning, and pensiveness come in place. Even as heretofore the priests executed the service of the Lord in offering facrifices; so likewise now seditious persons, murthered godly and faithfull men,

Where was wont to be the dwelling place of most wise and prudent men, now it is made a common hostry of wicked murtherers and theeves. O Lord God of Israel, have not Angels in time past come down from heaven to earth to fight thy battels? Have not the flouds of the seas persecuted them, that persecuted thee? hath not the earth swallowed up them that despised thee, and the winds scattered them as funder that made insurrections against thee? and thunder from heaven destroyed thine enemies, and stars

have

have fought against thy foes ? What means this therefore ? and how cometh it to pass, that thou hidest thy face from us ? to whom haft thou delivered the sheep of thy pasture? Look upon us our God, and behold thy people and inheritance, that thou broughtel out of Egypt with a mighty power, and a ftrong hand, with wonders and fignes, leading them untill this day in thy faith, take pirty upon them in thy mercy, and extend

not thy wrath against thy fervants.

Where art thou Mofes the fon of Amram? Rand up and feethy people and flock of theep, which thou feedest all thy life with thy wifdome; fee how Wolves and Lyons tear them , fee how the Ifraelites are become for of their own lives and fouls; yea wafters and destroyers are sprung up of their own selves. Behold the people of GOD, for whose fake thou lifted'ft up the staffe over the fea, wherewith thou ftruckeft and divideft it, that it was made dry ground ; fo the Ifraelites passed through, and escaped their enemies. Remember thy prayer when as in time of famine, and lack of food, thou obtained for them meat from heaven ; and at the fame time when they were weary of their lives for thirft, thou broughtest water out of the most hard rock.

Come forth Aaron most holy Priest of

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God, that didst put thy self between the living and the dead, to turn away the plague from Ifrael, and struckest the destroyer that he should not come nigh the living. Arise out of thy grave thou Phineas, that moved with fuch fervency, didft revenge the glory and majesty of the Lord God of Israel; come and run through the seditious in thy fury, which murther the people of God and his Priefts. Awake thou loshua, that didst throw down the walls of Fericho, with the found and shout of thy Trumpets that the holy Priests held in their hands. Come now and see thy people that thou madest to inherite many Nations, and to conquer most puissant Kings, how they kill one another, how they further and help forward the Idolater to rule and have the Dominion of the holyland, that thou gavest thy people Israel to inherite. Why sleepest thou King David: Awake, and come with the found of thy Pfaltery and Harp, to fing to the holy Pfalms. Ask account of thy sweet words that are ceased from the mouthes of this people, and out of all mens mouthes, because of the maliciousness thereof. See how their Princes be transformed into enemies and destroyers: and do not as thou diddeft (good King David) that didst give thine own life for theirs, laying, Let thy hand o Lord, be turned against me, R 4

me, and against the house of my father, and do

not fall upon thy people to destroy them.

Where art thou Elizew? come and see what thou canst do, if thou canst rescue the remnant of Israel, and find them any gap to escape at. Didst not thou by thy prayer bring the power of the Syrians to a town of desence, and prevailedst against them without dint of sword or battel, and broughtest them down, smiting them with blindnesse, that they turned their enmity towards Israel into love? Indeed, thou wast he that vanquished the Syrians by thy prayer, that they fled for sear of the same.

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Now therefore ye heardmen of Ifrael, affemble together, and liften with your ears, and hear my words that I will speak in your ears this day. Tell me, what is become of your prayer that ye have made for the people of Israel, to defend and turn away from them all wrath, indignation, tribulation, fury, and immissions of evil spirits: How is it that now ye fee not the fanctuary turned into a vile fink of blood? for the dead bodies of Priests lye in midst of it. The holy City Jerusalem is become a flrange City, as though the name of the Lord had never been in it: and the sanctuary of the Lord is in that case at this present, as though the Godhad never dwelt therein : for the head Temple

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Temple is turned into a den of theeves, a lodging of seditious persons, a tabernacle of cruel murtherers. And who fo flieth thither for refuge, therethey be flain : as the fedicious have murthered in the midft thereof Anani the high Prieft, and loshua a Priest also. that were Princes and chief Priefts; the most reverend amongst the people of God, whom erethis, Kings and Nations had befought and defired their favour, but never cast their slain bodies in the midft of the Temple. The nobility also of Ierusalem, the Elders of Inda, the Sages of Israel, whose friendship Kings and Nations have fought and defired to make peace with : they lye now flain here and there in the midft of Ierufalem, are meat unto the fouls of the ayr, and beafts of the field, to dogs and ravens, because there is no man to bury them.

These died not for their offences, but because they found fault with the Israelites when they sinned. How are they slain in thee (O Ierufalem thou holy city, renowned throughout the whole earth) all just men, all holy men, whom the seditious have overcome, those helhounds, and blood-suckers, that have brought all these evils upon thee, how are the Priests of the Lord, and his Prophets slain, amongst those holy men? For before the holy Temple, was the Prophet Sechariahu that

that just and holy man, butchered and murthered, yea, without all burial, neither was his blood covered with earth, but yet still wandreth about and mattereth in thee. The blood of Anani also and Ioshua the chief Priests, was yet never covered, which were both flain in thy Temple, as men be wont to kill theeves: yea, the blood of the godly young men, and valiant, that would have revenged them, was thed also by the seditious, like flouds of water. How are the hearts of the people turned so aukwardly, that they will bear no admonition of just men ; but are like unto blockish Images, that neither see, nor hear, nor yet under frand anything. All beaffs be they never so brutish, all plants, and things that grow upon the earth, withstand them that invade them to do them injury, and endeavour to avoid the force of their enemie: but thy children that thou keepest within thee, are changed into enemies, and one brother murthereth another with the fword. Where is now thy valiantnesse, thou that never wouldest bow to bear the yoak of the Gentiles upon thy shoulders, but hast cast away the bondage of the Egyptian', Phili-Stines, Aramites, Affrians, Chaldres, Persians, and Medes & Where is the frength that God gave to the Chasmonanites, that with a very small company defended thee, and prevailed

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prevailed against the great and puissant Army of the Greeks, destroyed the stout fouldiers of Bebylon, vanguished the mighty Army of the Perfians, flue Kamitiatus and Antiochus, and purfued their Armies, making great flaughters of them, filling all places full of dead carcales of the Gentiles ? They would nor be ruled by finners, but ventured themselves to dye, offering their lives, not for their fons and daughters, but for the Sanctuary of the Lord and his Temple, least it should be polluted with the Idols of the Gentiles. Where remaineth now the rod of God, that holy rod that budded and blossamed in the dayes of gladnesse? Now is both the springs withered, and the rod it felf also. The rod of faith is withered, the red of the Kingdom, the rod also of thy people, whence the holy Law is taken away, neither is their any manthat can tell where to draw any waters of thy Heavenly mercy. Alas, the merciful men that have been in times past to their brethren, both alive and dead; how are they now turned into most cruel tyrants, and have mercy of no man : Where is the multitude of their mercies, wherewith they were wont honourably to bury their dead? Now the corfes of their dead bodies cover the face of the whole earth, and there is no body will vouchfafe to bury

bury them: yea, they that would cannot be fuffered, but straightwayes cometh other to them that kills them before they can do it, fo that they also dye and lye unburied, and are strowed about here and there in the fields. Such is the guile in thee now adayes, neither the father to bury the fon, nor the fon the father, the feditious watch fo diligently those that be dead, least any man should bury them, which if they do, they are also flain by them, and lye unburied themselves. The Temple of the Lord that is in thee, and was wont to finel sweetly of spices, anountings and per-fumes how is it now choked with carrion dung, and most pestilent stinch of deadbodies, and blood of the wounded . Thy fireets are strowed full of dead men, some run through with glaves and javelins, and other dead for hunger: yea, they that remain yet alive in the city are as good as dead alfo, and may be taken for no leffe. For they are weary of their lives, because of the pestilent damp of the dead bodies, the outragiousnesse whereof, hath cast many into most dangerous diseases, and hath been thedeath of numbers already.

This may worthily feem to be it, that Dawid the annointed of the God of Jacob, the pleasant and sweet musicall Poet of Israel, speaketh of, Dord the Gentiles are come into thine inheritance, they have plluted the temto

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ple of thy boliness ... And would to God it had been Gentiles only that thou hadft brought, nourished, and exalted to do this deed, to rebell and fin against thee, and to pollute thus the holy Temple that is in thee : For in the malicionsness of an enemy, a man findeth the balfe of his comfort, but in the malice of a friend, there is no comfort at all. Yea, the very children that thou hast bred, brought up and promoted; the felf fame have stuffed the Temple of the Lord that is in thee, with unbutied carcafes, every man killing his neighbour, and the feditious fuffering no man to bury them, but flaying all that attempt to bestow any such work of mercy upon the dead, in such fort, that they fall dead upon. the corpses which they would have buried; and by that means both the corples lye cast our into the field, no better then the carcafses of brute beasts that be found in desart places. Yea, the iniquity and cruelty of thy Citizens (O Jerusalem) is grown so far, that they were not content onely to kill their neighbours, but they must also hew their miserable limbs in pieces, for else they thought they were not sufficiently revenged; although that in so doing many times the stinch of the dead, took worthy vengeance again of the living, by casting him into incurable diseases. All these evills are come upon

on thy people, because they have forfaken the law of the Lord, and have transgressed the covenant that he made with their brethren; because also they have finned against the Lord God of their fathers, in fheding the blood of just men, and innocents that were with thee, even in the temple of the Lord. And therefore are our forrowfull fighings multiplyed, and our weepings daily increased, for that we have been the cause of all these evills that are befallen us, and are not yet ended. O Lord our God, our fins are gone over our heads, and the wicked acts that we have committed in thy fight are innumerable. The Lord our God is righteous, it is we that have rebelled against his will; we have prophaned and unhallowed his law, we have broken his covenant, and ever the more that his wrath kindled against us, the more have we transgressed against him. Wherefore to him belongeth justice and judgment, he hath worthily powred the fury of his displeasure on us ; to us onely belongeth shame, as we have abundantly at this day : But he will once turn again and have mercy upon us, vanquish all our fins, and cast them all into the deep bottome of the sea, so be it.

After these things, the third day of the first moneth, in the first year of the raign of Velps-

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the plain of Cefares, to know the certain number of them, which he had not done afore, fince his fathers departure; and he found them very many, infomuch that they feemed almost to cover the earth. This done, he took his journey from Cefares with his people, and came to Samaris, where the Citizens received him with great joy, and much honoured him, wherefore he spared them, and did them no harme.

From thence he came to Aielona, thirty furlongs from Ferufalem, there he pitched his tents, and leaving them there, took fixe hundred horsemen with him, and came to Fernsalem to view the town, to know what height the walls were, what strength there was in the town, especially of the seditious, of whom every where great rumour was; finally to receive peaceably all fuch as were defirous of peace. So as he came to the wall he faw no man neither to go out norin, for the gares were thut up, and the seditious had faid an ambush without the town to trap Tiim, who went fomewhat before accompanied with a few, the rest following a prety way behind. Whiles therefore he was in viewing the walls, the seditious issued out of their ambush that they had laid nigh unto Aielona, and fet upon the back of Titus men behind. Then

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Then iffued another fort out of the town , fo that they had Titus between them, ; and running upon him, separated him from his men, and environed han on every fide; where they flew fixty of his men, and might have flain him also, fave that they covered to take him alive. Titus feeing himself befet, and forsaken of his own men, that thought it was impossible for him to escape, perceiving allo that they went not about to kill him, but to take him alive : moreover, that he could in no wise escape, except he would make an irruption and run through their hands ; h took a good heart unto him, and valiantly brake through, flaying whomfoever cam in his way to lay hands on him, and fold escaped. If they had intended to have flair him, they might have done it, but being de firous to take him alive (as he faid) they ab stained from striking him, and so they los him: And God did not deliver him into their hands, that by him he might fcourg Israel. But the Tews seeing him to be the escaped, repented fore that they had not kil led him, faying one to another, What mean we that we killed him not while we might it is ill handled of us. Therefore they put fued him, hurling and shooting after him with Engins of war, but they could not overtake him, for God preserved him, that he might after

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so he returned to Ajelona, and perceived the hearts of Kings to be in the hands of God.

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The next morning brought Titus all his Army to Jerusalem, determining to encamp himself upon the mount Olivet: wherefore he first spake unto his souldiours in this wise. This day ye go to fight against a mighty Nation, whose warriours be as strong as Lions, valiant as Liberds, and nimble as Fawns that run in the mountains to overturn Chariots, and such as sit upon them. Now therefore take good hearts unto you, and be couragious, for it behoves you. Do not think them to be like the Nations that heretofore ye have had to do withal; Imy self have experience otherwise of their valiantnesse and sleights of war.

This said, he marched in aray most strongly, that they should not be scattered as under, and gave them charge, especially to the vangard, to take heed of stumbling upon Wells and Cisterns, whereby they might be hindred, for as yet the day was scarce broken; and besides this, Titus had knowledg how the lews fearing of his coming had digged secret trenches and pitfals. Wherefore to avoid them, he led his host to mount Oliver, in which place never came in their minds to dig.

Therefore when he came to the mount Oliver,

Olivet, he encamped there against Jerusalem right over against the brook Cedron, that ran between the City and the hill, and many times ran very shallow. Time camp was

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about fix furlongs from the town.

The next morning they of the Town feeing Titus to be encamped on the mount Olivet, the Captains of the seditious with their companies affembled together, and fell at argument, every man with another, intending to turn their cruelty upon the Romans, confirming and ratifying the same attonement and purpose, by swearing one to another, and fo there was peace amongst them. Wherefore, joyning together, that before were three several parts, they set open the gates, and all the best of them issued out with an horrible noise and shout, that they made the Remain afraid withal, in such wise that they fled before the seditious, which suddenly did set upon them at unawares. But Titus feeing his men flee, rebuked them, faying, Are je no ashamed of this timourous comardnesse, when ye are so many, and a hundred for one of them? What ignoming is it, so many to be repulsed of so few ? Wherewithal Titus stayed them and brought them manfully to withstand the Jews, so that very many were slain on both fides. But the Romans were not able long to abide the force of the Jews, albeit that TitM

Titus with his picked and and most valiant fouldiers did manfully keep their ground, and never retreated. Titus also laboured and encouraged the rest to fight, but they were so dismayed that they wist not what to do. For to forfake Titus they were ashamed, and to relift the violence of the Jews they were not able. Notwithstanding Titus and all his company made his party good against the lens, who at length left the field, and withdrew themselves toward the Town. Then Time being wroth with his fouldiers, that they had fled from the Iews, faid unto them; Shall I not be revenged of these Fews? Shall so few of them put us to flight, not able to fland in their hands? and will ye fice of retreat, feeing me abide by it?

The next day Tites took all his Army, fave a few that he left in his camp to keep his baggage, and went down the mount oliver, fetting his men in battel aray, even against the

gates of the City.

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Then exhorted he them to play the men, and although they were come down the hill, yet they should not fear the tews for their Camp that they had lest behinde them, for the Brook Cedron (saith he) is between our Camp and the Israelites. With these words they were encouraged, and determined to encounter with the tews under the walls hard to

the gates of the City, trusting to the fafe gard and defence of the Brook Cedron.

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The Captains of the seditious likewise used policy: for they dividing their men, sent one company to pass suddenly the Brook Cedron to invade and spoil the Roman Camp that were left in the mount olivet. These therefore went & soughtwith the Romans upon the mount, & drove them out of their Camp.

Titus looking behinde him, and perceiving that the Iews had gotten over the Brook, and were in hand with his men, he was wonderfully afraid, feeing himself environed with

battels on every fide.

They within the town, when they faw their fellows once at the mount oliver, they opened the gates, issued out with all their power that was left in the town, and encountred with Titus, where he had fet his men in aray over against the gate, where they made a great flaughter of the Romans, which (de firous to avenge the shame gotten the day be fore) fled not, but stoutly withstood their force. Also the lews took heart to them, fought manfully, and beat down the Romans, that at length they took them to flight toward mount olivet, forthat in their flight many of them were flain by the Iews that pursued the chase. Vpon this divers of Titus fouldiers (seeing themselves befet both

both before and behinde) counselled Titus to flee with them to the mountains to fave his life, least he should be slain by the lews, and they altogether with him. For thou (fay they) art a great Lord of many Kingdoms, and God shall one day bring thee to the imperial crown of our Lord thy father: Now therefore if thou shouldest be flain of the lews, we are all but dead; and what good should thy death do, either to thy felf, or to others, to be flain like one of us? Titus would not be ruled by them, nor receive their counsell, but kept his ground boldly, without once turning his face, faying, I will choose rather to dye with honour, then to live with shame; And with that he rushed upon the Iews that were nigh him, and compelled them to recoyl.

When the Fews that had environed the Roman camp, saw that, they left the Romans and came flocking about Titus by routs, affailing him on every side, indeavouring also with all their might to overcharge him. Where in that place was a sore and vehement sight, and much people slain on both parties; yea, Titus escaped narrowly from being slain in that fight, and had dyed indeed, if certain of his valiant souldiers had not returned unto him, and rescued him out of the fems hands; that day were the chiefe of

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Tiens fouldiers flain : Then the Jems retired

to their place at the walls fide.

They also went to the mount olives, returned homeward by the brook Cedron: the Ramans seeing that, pursued them; whereupon the Iems returned again upon the Ramans, who sed by and by: Thus the Iems put the

Romans to flight thrice upon one day.

It came to pass then, that the externall wars pauled, and intestine civil wars returned most terribly amongst the seditious at Ternsalem. For upon the first day of the high folemn feast of Passeover, Captain Ichochanan and his men came into the temple of the Lord, where he was honourably received of the Priests and Elders, with the rest of the commonalty. And when they were within, they cast off their upper garments, under which they were armed with coates of fence, and fwords tyed to their thighs. Afterthat they befet the doors, and laid hold of the Priests, slew them and the people also, their hearts were for cruelly bent against their brethren; neither regarding the reverent countenances of old men, nor inclining to the prayers of them that belought them, without fparing women or children, no not the fucking babes.

This done, Jebochanan stood up and openly protested, that neither Schimeon nor Eleazar,

nor any of the rest of the Captains of the seditious, nor any man else, should have the soveraignty in that city but he. Then other hearing that sebechanan had wrought such displeasure to the people of God in the temple, rose together, and slew very many of sebechanans part; but in the mean season, what of the one part, and what of the other, the Israelises went to wrack, and were slain

in great number.

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Tydings came to Titus, how the Iews conspired against themselves, and slew one another daily; whereat he rejoyced greatly, and came with his whole hoft to the town, where he found certain Iews without that had fled, because of the rage of the civil wars. When they faw Titus, they came and befought him to enter the town, and deliver them from the emelty of the feditious, and they would be his fervants, for these wars had made them almost weary of their lives. Yet Titus gave little credit to their tale, although they made many words to perswade him that it was For he remembred that within three days afore, he faw the Iews fight against him eagerly, all with one accord, so earnestly one rescuing and defending another, that no discord appeared to be amongst them: Wherefore he would not trust their words, in that they required succour, and offered to yield. S 4

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yield. And as they were thus debating the matter, fuddenly they heard an uprore in the town, and wonderfull hurly burly some crying open the gates, and let Trans come in, other cryed, shut the gates, and let not the Romans come in. Then certain upon the walls called to the Romans, speedily to come unto the town, and they would then opethe gates, that they might enter in ; requesting the Romans to deliver them from the tyrany of the feditious, least (say they) we should be all slain by the hands of these ravinous, and cruell feditious persons. The Remans therefore ran to the gates, and when they approached nigh to the walls, and were come within danger, the Iews hurled stones from the walls, and shot arrows at them, flaying very many of the Romans. The other Iews also that were without the town, and had befought Titus to deliver them from the hands of the seditious, began again to assaile the Romans that were gone to the walls, with much force, that many of them they flue, the residue they put to slight, and the Iews followed the chase almost to Aielona.

Then the *lews* mockt and flouted the *Romans*, calling them fresh water souldiers, men of no experience, and innocent fools, that never saw the trains of war before; clapping also their targets, and shaking their swords against

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against them in mockage. The Roman Captains feeing thefe things, they took great difdain at the matter, and in great ire would have turned back upon the lews again, had nor Titus caused the retreat to be blown. Upon this, Titus affembled all his counsellours captains, and fouldiers together, and faid unto them in this wife. I have a sufficient tryal, and understand well enough your valiantnesse and courage (most worthy men and fouldiers) which far paffeth the strength and man-hood of all other nations, and not onely in this most excellent vertue do ye excel; but also in knowledg and fleights of war, in wisdome and forecast ye have been chief of all other; Now therefore brethren and friends, I marvel not so greatly at the Iews fubtilty and craft in their swearing to you, for the perswading of a thing, and after keep not their oath: but this seemeth wonderful unto me, that ye suffer your selves still to be deceived of them, and to be flain by their wiles. For all the wit ye have, could not deliver you out of their fnares, but now yet again the third time ye have approached the walls, and this is the third time ye have been put to the foyl for your labours. And all this cometh because ye will not be ruled by me, but transgresse your General and Lords commandement. But now my brethreng take

take heed what ye do hereafter, it becometh you not to disobey my words, which ye have done oftentimes. Do you not remember a certain Noble man of our country, in the wars of Angustus Cafar against the Perfians, how he put his own fon to death because that contrary to his Fathers commandment (who was grand captain of the Army under Augustus) he had fought with his enemies, yea although he killed three Perfians. But what speak I of once? yea have oftentimes fet light by my commandments skirmishing daily with the Iews, and that without all discretion, rashly and out of order: whereby you may gather, your enter-prises have no good successe. If you continue these manners, it shall redound unto your own dishonours. Wherefore it were better for you to leave off these parts, and lay away your pride, contumacy, and stubbornesse: which if ye do, things shall be in better safegard.

Much more spake Titus to his men, rebuking them sharply, not mentioned here, but declared at large in the Volume that we writ unto the Romans. When he had said these words, his Princes and Captains fell every one prostrate to the earth, and besought pardon of him for their rashness, in that they had so unadvisedly and without order against his

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Then Titus taking pitty of them, pardoned them, requesting them to beware hereaster that they commit nothing against his commandment, neither in word nor deed, and so doing, they should have his savour, and avoid his displeasure, and danger of death for the contrary; but if they resused to do it, he would not spare any man what soever he were that should transgress his commandment, but put him to death, and give his body to be eaten of the sowls of the ayre. They answered with one voice. We are content with these conditions, and will do what soever thou shalt command us.

After this, Titus confidering how earnestly the Ferusolimites were set one against another, how they were become such cruel enemies, that each of them conspired others death: he caused the pitts, cisterns, and trenches that were about Ferusalem to be damn'd up and stopt with earth, that the waies might be levelled for his Army. This done, he encampt himself neeren the walls. Against which attempt the Iews issued not out of the city after their accustomed maner, to put them back from the wals. For Schimeon was otherwise busied, he had entertained ten thousand men of the best of the seditious sens, and joyned himself to Facob the Edo-

with whom he had made a conspiracy, utterly to destroy Captain Jehochanan. And setting upon him, they compelled him to see into the court of the Temple, where he remained in the gate of the entrance of the Temple, with eight thousand and four hundred good men of war, all well appointed in tacks.

EleaZar also was against him, and joyned with Schimeon, becoming an enemy to him that before had saved his life, and so they both together assailed Fehochanan, neglecting the defence of the Town. By this means the Romans encamped themselves about the walls at their pleasure, raising towers, and casting trenches to plant their yron Rams to

batter the walls.

The common people of the Iews, that were under the rule and Government of the three seditious Captains, namely Schimeon, Eleazar, and Iehochanan, (which although they were ill enough all, yet the tyrany of Iehochanan far passed Schimeon, and Schimeon was far worse then Eleazar, though Eleazar was the head Authour and first beginner of sedition in all Israel,) were amongst them as sheep ready to be killed. For the foresaid seditious captains, slue the people at their pleasures, and divided them into bands, easting

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ing them into bands, casting lots upon them who should have which, so that one had anothers men, and another man his. And this did they not onely with their own men, but also with all the rest of the people, in such wise, that when the Romans made any assault, then joyned they together as one man to resist the Romans: and when they had given him a repulse, then would they return to their civil wars, and fall togither by the cars among themselves.

Extream and dreadful was the civil conflict at that season, between the foresaid captains, and so sore, that the blood streamed down the channel out of the gates of Ierusalem, like as a brook that runneth out of a fountain and welfpring. The Romans seeing it, were moved with much pity so that they wept bitterly. But Ioseph that was among them was stricken with so great heavinesse, that he burst out into a forrowfull lamentation, listing up his woefull voice in this wise.

King, how shall I now call thee at this day? or what name shall I give thee? Sometimes thou wast called Jebus of Jebus wust that builded thee first in all this land. After that thy name was Zedek, that is justice; whereupon King Jehoram was called Melchizedek, for he was a righteous King, and because he raigned in thee with

justice

justice, therefore was thy name Zedek : Then righteonfres bud abiding in thee, and thy bright flar that thined in thee was Zedek. Moreover in his time wa'st thou called Schalem; as the Scripture witnesseth , and Melchizedek King of Schalem; and that because the equity of the people that dwelt in thee was then fulfilled. For at that time Abraham our father of worthy memory, fell to worship God in thee, and to take thee to his inheritance, to plant in thee the root of good works: Whereupon the tabernacle of God remaineth in thee to this day, as it was revealed unto the same our father Abraham ; In thee (fay 1) is the fanctuary of the Lord. For in that place did Abraham bind his only fon upon the top of one of the hills that is called mount Moriah, boly and ballowed; and therefore art thou called Jerusalem, because our father Abraham (of famous memory) called the place of the Sanctuary Adonaiureth, the Lord shall fee , then thy late name being Schalem, this joyned to it, made it Jiereshalem. For the Lord God shall behold the place of thy sanctuary, at what time it shall be Schalem, that is, pure, uncorrupt, without black, or fpot; but when soever it is polluted or defiled, as it is at this day, then will be turn away his face from it.

Furthemore thou are called Jerushalem therefore, because that who so understands the dignity, and worthiness of the place wherein the sanctuary si

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is, shall bid the Angells of heaven to teach in it the doctrines of the holy Ghoft, and the spirit of wisdome and understanding, wherewith little obildren, and the unlearned in thy land, may be made wise. He also that ministreth in the temple, had on a garment of fourty four colours, scarlet, Violet, Bisse, and Purple. Scarlet in respect of the beavens that be above the simment, Violet and Bisse colours (which he made of flax) because of the earth of which they came, sinally Purple, in respect of the sea where purple is gotten.

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Therefore when as the Priest came into the temple to minister, apparelled in these four colours, he faid before the Almighty God; I am come to present my self here in thy fight (O Lord of the world) in four kinds of colours, that reprelent the parts of thy world, and in such wise do Iappear before thee, as though I should bring all the whole world into thy fight : Moreover, the sforefaid apparell was garnished with pure gold, and precious stones, after the likeness of the tribes of the sons of Jacob, who was called Israel; that in that garment, he might have the soveraignty before the Angells that he above, and by them prevail to bring the vertue of the boly Gooft; by the which they (hould obtain wisdome that dwell in thee, and prosper in their study and faith, they might have wisdome and understanding together : His logus also were girded with linnen

limnen flops, wherewith be covered his fecre parts; for it becometh Priefts most of all other perfors to be shamefac'st and bashful, especially when he should minister in the two sancouarges the outer, and the inner, which is the Sanctum fanctorum, or helieft of all. In the outer, the Priests minister as the High Priest commander them : but in the inner, that is the Sanctum fanctorum, entreth no man fave the High Prief onely, and that but once a year. For in it was the Ark of the covenant of the Lord, in which were laid up the two Tables of the Covenant that God made with the people in mount Sinai. There is also the rod of Aaron, that flourished and brought forth leaves. All these were in the temple whiles it was yet flanding. Over against the Sanctuary, were four een stairs or steps, upon the which appeared the miracle to King Ceskiahu.

And thou Icrusalem at that time was stronger them other Cities, Lady of Provinces: surgreat Kings and Princes builded thee. King Herod much exalted thee, rasing thy wals high, and besides that also, defended thee with other wals, that he named Antochia, of Antochias a Roman, who gave liberally much mony toward the repairing of the ruines and decayes that were in thee. How cometh it to passe therefore that thou art brought thus low? and the Gentiles have the rule over thee now, and besiege thee,

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rasing thee, and casting thee down: yea, they are now in the midst of thee. Wo be to us for our sins, for the heavinesse of thy strength is dashed; thy sanctuary is troden under the foot, and made a sink of the blood of slain persons. Drink now off thy cup (O Jerusalem) with thy Daughter Sion, drink I say, the cup of vexation and grief together with her, for yet the time shall come, that visions shall be revealed, and redemption also it self, that thy Children shall return to their Coasts, with the health of their redeemer. Then shall be the time of friendship, and then shalt thou drink the cup of health and consolation.

After that Titus went to view what way he might best assault the city, and as he devifed with himself, he espied a plain on that fide where the sepulchre of Fochanan the high Priest was, whereas he stayed a while, and sent one of his captains that were there with him, called Nicanor, to Parly with the Fews, that were upon the walls, to move them to peace, willing him to fay thus unto them. Friends, my Lord Titus is desirous to spare you, and to make a league with you, that you might be at quiet, and out of this danger of destruction; and if you be so disposed to consent thereunto, Titus shall make a league with you yet before night. Nicanor went and spake with the people in such wise,

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as Titus had willed him. The Jews gave him no word to answer, but held their peace, wherefore Nicanor spake to them again, and as he was talking to them, one from the wals struck him with an arrow, and killed him. Whereat Titus was exceeding wroth, that they should shoot at his captain offering them peace, and his death grieved him marvelously: Wherefore he commanded ladders, brakes, slings, yron Rams, and other engines of war, to be brought to assault the Town. So the souldiers brought an yron Ram to batter the wals, and planted it upon a mount accordingly.

The Iews seeing that were fore afraid, wherefore the three seditious Captains joyned themselves in friendship, and forthwith opening the gates, issued out, and beat the Romans from their pieces and engins, that were now ready addressed, setting fire on the ram, slings, and all the other engins, a few excepted, which Titus and his men saved

from the fire.

In this conflict, the men of Alexandria that served Titus, behaved themselves like tall fellows, in the rescuing of the stings from the Fews; yet the Fews prevailed, and got the upper hand of them, till Titus came with a strong power of picked men to succour the Alexandrians, where twelve of the stoutest fews were slain.

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In the fame skirmish lehochanan a Captain of the Edomites that came to aid the lews, was flain by an Arabian that came behind him. and ftruck him with an arrow, whiles he was talking with the Romans that intreated him to come to them : For whom the Edomites mourned and lamented fore, for he was a good man of war. The next night certain of the seditions, chiefly of Iehochanans and Schimeens company, iffued out, and came to the three woodden towers that Titus had erected before the walls, to view out of them the nown, and to fee what the Iews did; where he had also set both within and without, them for their defiance, a great garrison of valiant fouldiers, whofoever were nigh the towers, those the Iews Aue, the other fled to Titus camp. The Romans that were in the towers, knowing nothing of the matter, and trusting to them that were fet about the towers for their safegard, slept all the night : After the lews had thus flain the Romans watch, and put them to flight, they came to the towers with faws, and cut the feet afunder, fo that they fell suddenly together with them that were within, which were very many, and flue them every one; Tim hearing the alarum, and the crashing of the falling of the towers, was fore afraid, and all the whole army; and not knowing what the matter was, they.

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On the morrow, Titus brought his whole power to the walls, and while the Iems were at contention in the town, he addressed another iron ram, wherewith he suddenly struck the utter wall, and battered it through: whereupon the people that warded that wall, were forc'd to withdraw themselves within the fafegard of the second wall. Then Titus commanded his fouldiers to raze to the ground that wall that he had pierced, and to carry away the stones thereof, that there should be no let nor hinderance to his men; This was the most substantiall and strongest wall of all, thicker then both the other, and was builded by Herod: The Romans labouring earnestly in the defacing of the utter wall, were flain in great number by the Iems from the middle wall, before they could finish their purpose. The chiefe of the Iem perceiving that Titus had not only taken, but also quite pulled down the utter wall, and how there was now but two walls left about the town, it went to their hearts, and made them look about them: Therefore the seditious began now earnestly to think of unity, & concord among themselves, so that they divided the town amongst them into three Iehochanan was appointed to that ward

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ward that is on the North part of the temple, beside the Antochia, that part of the town that was toward the tomb of Iehochanan the high Priest, was affigued to Schimeon; to Eleazar was committed the keeping of the wall. These exhorting one another to play the men, did valiantly resist the Romans, so that the conflicts then began to be fore and hard. The Romans for their renown and fame, laid on stoutly, and the Iews again fluck stiffely to their defence, seeing their end at hand if they were flack. Titus now and then exhorted his fouldiers to play the men, promising them that would valiantly make any enterprise upon the lews, abundance of gold and filver, and much honour withall. Then stept forth one of his fouldiers named Langinus, and put himself amongst the routs of the Fews, that were issued out of the town, where he flew a couple of the chiefe of them, and presently recovered himself again within the array of the Romans; but the Jews shrunk not from the Romans; for they were in a fervent rage and wonderfull disdain; and to further their courage, Schimeon came to his men, and cryed unto them with a loud voice faying; for the reverence of God (friends) flee not this day, who foever doth flee, let him be fure he shall dye for it, and his house destroyed. Titus

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Titus also admonished his to keep their array, and not to give back to Schimeen. Then went he himself to that part of the town lebechanans ward was, there he caused an iron Ram to be planted, and bent against the wall, (for there was a very large plain.) There was at that time in Jerusalem one called Kantor, who got to him a company of the feditious, and thot from the walls into the Romans Army, where he flew very many, compelled the rest to retire. This Kantar with nine other tall fellows, whereof he was the Decurian, defended one part of the town: Now as the Romans bended the ram to batter the wall, Kantor cryed unto Titus, I befeech thee my Lord Titus, be mercifull unto this most famous City, that is almost beaten down already, do not deface it utterly, but take pity of the fanctuary that is in it, and destroy not the habitation of the Lord God: Titus at his request commanded his men to stay, and to leave off battering the wall; Then faid he to Kanter, Come forth hither to me, and thou shalt save thy self, I will pardon thee, thou shalt not be destroyed; Kantor answered, I will fee if I can perswade these my fellows to come with me; but he did it upon colour, for none other cause, then craftily to trifle out time, whereby he might cause Titus to leave off the assault for a while; So

So he spake unto his fellows which knew his

mind, that the Romans might hear.

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Let us go down and flee to the Roman army; Then they drew out their swords as though they would kill him, and striking upon his hardness, he fell down to the ground in the fight of the Romans, which were ignorant of his deceir. Then one of the Romans let flye an arrow, that wounded Kantor upon the face, and glauncing from him, flue another that flood by him: Then Kanter cryed out, What do ye? will ye shoot at us that defire to be at peace with you, which yegranted your felves, and now will break your promise that ye made unto us ? Is this the reward my Lord Titus that thou renderest me, for going about to see unto thee, that thy fouldiers should shoot at me, hearing me require conditions of peace? Now therefore my Lord, may it please thee to send hither fome man of honour, to whom I may come down and receive affurance of thy promife, to be as one of thine own men : Titus thinking he meant good faith, spake unto Joseph, willing him to go and make peace with the Jews in his name, then to bring him unto him, that he might finde safegard of his life, from the common destruction; Fosephanswered, Why wilt thou send me ? What have I offended thee? Have I not cvcr

ever done thee true and faithfull fervice? Therefore if thou bear me any good will or favour, send me not unto him whom I cannot truft. For loseph mistrusted some subtilty, knowing Kantor afore, So Titus fent one Captain Liarus, who faid unto Kantor, come down and let us go together to Cafars fon.

Kantor defired him to hold abroad his cloak lap, that he might hurle him down his money that he had there, (least the Jews perceiving it, would take it from him) and then he would come down. And as Iiarus held up his lap to receive the money that Kanter spake of, Kanter with all his might cast down a great stone, which liarus espying, lept aside and avoided: but it lighted upon one of his fellows, and flew him. Tiwas wonderful wroth at this, and forthwith planted yet another yron Ram against the wall, and at length laid it flat upon the ground.

Then commanded Titus to make fires about the Wall, where the Jews should escape by; Kantor seeing that, would have fled, and as he made hast to escape the fires, the weight of his armour bare him down into the fire, and there he died, more defi-

rous of death then life.

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Then entred the Romans within the second wall, against whom the seditious issued, and sought with such vehement force that they prevailed against their enemies, slue many of the Romans, and forced the rest to retire unto the first wall that they had beaten down afore.

In this skirmish Titus himself took a bow, and shot at the Jews in such wise, that not one of his arrows were spent in vain, but that it did some annoyance unto the Jews. The Jews notwithstanding gave them the repulse from the Town, and they were not able to make their party good with them. Within sour dayes after, came unto Titus a new supply of souldiers out of all quarters for ayd to the Romans, by whose help they prevailed against the Jews, at such time as they issued out of the Town, and constrained them to withdraw themselves within the walls.

Yet Titus pittying the miserable state of the City, Temple, and people of the Lord, at that time commanded his people to withdraw themselves from the wals, and to leave off the assault for a while, that he might offer peace to the *Iews*, to see if they would now be content to submit themselves unto the *Romans*, to have quietnesse and rest without danger of destruction. Wherefore he

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gave them truce for five dayes : and upon the fift day he came to the gate of the City, where he ftraightway espyed Schimeon and Icheshanan together preparing fire to destroy the Romans Engines of war : for all the Jews had agreed together with one minde, still to withstand the Romans. Wherefore Titus perceiving the lews to be fo desperately bent that they had even vowed their lives to death, he began to offer and propose unto them conditions of peace, and sharply to reprove and blame their obstinate stubborness: faying, I have now won two of your walls, and ye have but one left. Therefore, if ye will continue still in this felf-willed frowardness, what will ye do (most miserable creatures) when as I shall atchieve also the third wall, and quite destroy your City, pulling down your Temple and all . Why do ye not rather favour and fpare your own lives, your wives and children? But the lews fer upon a fullen obstinacy, would in no wife hear Titus fpeak.

Therefore Titus sent Is sph to declare his minde unto them in Hebrew, that they might safely credit his promises, and the peace that was offered. Is sph therefore went and stood over against the gate, keeping himself aloof off, for he was assaid to come night the wall, knowing that the people hated

hated him, because he had yielded himself to the Romans; He called therefore unto them aloud: hearken all ye Hebrews and Iews, I will declare unto you that which shall be to your commoditie; Then the people gave ear unto Ioseph who spake unto them in this wise.



## Oration of Josephus to the citizens of Ferusalem.

Ou should ere this (good people "of Jerusalem) have fought so "earnestly, whiles your cities "were yet standing, and your "Land replenished with people, ere ever "this mischief had lighted upon you. Now "that with murthers and flaughters amongst "your selves you have destroyed one ano-"ther, and polluted the Temple of the "Sanctuary with the blood of the mur-"thered, and not spared your own lives, you "are become few in number, a small fort of you left; what hope have you to "prevail? Again, you have provoked a "valiant Nation, which is ruler over all peo-"ple, and hath subdued all other Lands, "which also hath those Nations in subjection under him, which fometimes raigned "over you; besides this, you wage battel " with the Romans without all discretion and "wisdom, without any remorfe of this faec mous

"mous City, without any regard of the "Sanctuary of the Lord, without any compassion of your own lives. Neither yet do ye "forsake your purpose, for I perceive you "continue in this felf will to withstand the " Romans still, which is nothing else then to 'spread abroad this calamity further, both on "the people of God, & on his holy Temple. " Albeit, I am not afraid onely for this holy "Temple, and most renowned City, least it " should be razed and destroyed, but for the "Sacrifices and burnt offerings, least they " should cease as the daily sacrifice is ceased; "And why? because we have sinned against "our Lord God. Wherefore is his shad-"dow departed from us, because that in "this same Temple we have kept wars, ma-"king it an habitation for the wicked, a taber-"nacle of seditious persons : yea, even the "ministers and holy men of God have ye "murthered, and within the wals of the "Temple have ye shed innocent blood with-"out measure. See now (dear brethren,) and "and mark what Ordnance, what Engines, "what instruments of destruction, are pre-"par'd to beat down the Temple, the fire is "already kindled to set a fire the Sanctu-"ary. And loe, even your very enemies are " fo pittiful of your Temple, that they "would not have it declared.

Eutyou (dear brethren and friends) "why are ye led with no remorfe of your "felves, that your enemies may once re-"move from you these engines of war? "What have you now left to trust unto, "when as two of your walls are already " battered down, and one onely remaineth? "You will fay peradventure, we put not our "trust in our walls, but in our God : Are "ye not aware that your God hath long "agone given you over, and hathturned him "to your enemies, because they have with "greater honour and reverence worshipped "his name, then we which rebellously are "fallen away from him? Wherefore God "affisteth not us, but our enemies : inso-"much, that except it be in fuch countries, "whereas either for extream cold of the one " fide, or exceeding heat on the other, no "man is able to abide, all Lands, all Nati-"ons are under their Dominion. Tell me, I copray you, what expectation have you, fee-"ing God hath made them a terrour unto "all Nations upon the earth, vvho ferveth "them? Why will not you obey them, "that you may live and not perish ? Do yo " not confider it is come to their turn to rule over all, that God hath committed Domi-"nion unto them, and aide i them with his c affistance:

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Remember you not how God in times past aided the Egyptians, informuch that they obtained the dominion over all the whole world ? but afterward departed from them, and affifted you to get the foveraignty over other nations : After that for look you again, and gave the Empire to the Chaldeans, Affyrians, and Perfians, which raigned far and wide over many countries: Now also hath he given them over, and helpeth the Romans these many years, so that they bear rule over all: If you will object and fay, To what intent should God give the dominion unto the Romans, or other nations over the world, and over his inheritance and people also, which is an holy people, a peculiar and speciall nation of all the earth? should ye not be ashamed to say this? With what discretion can you wonder at this, knowing that all mankind one or other, are the handy-vvork of God, vvho exalteth vvhom helift, and vyhom he lift he thrusteth down? Yea fay ye be the children of God, and his proper possession, and ye aspire to the soveaignty; therefore it cannot be that God hould determine any thing upon you by hance, fortune, or sudden anger and disdeafure; I grant: But vvot ye vvhat? The hadovv or protection of the Lord hath forsaten you, because of your sins and transgressions

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"gressions against the temple & his holy mi-"nisters. How can you stay upon his help, when as he hath withdrawn his loving countenance from you, and your fins have " made a divorce between you and him? 0 " my dear children and brethren, let never "this imagination enter into your hearts, " for it shall nothing avail you! Why will "you, my dear brethren and friends, make war upon the Romans, when as they are "Lords over nations, and pierced the streets " of India, and all the Isles of the sea, evento the great Ocean Sea; and from thence to "all the parts of the East, whose dominion "extendeth to the extream parts of the " earth? Yea even to Brittain, which is envi-" roned on every fide with feas, whose peo-"ple are huge like Giants, of a big stature, "and of mighty courage, most expert ar-"chers, and valiant fouldiers in battell; To "whom when the Captain of the Romans "came, they gave him the repulse, and "would not be subdued; but when the "Princes of the Romans came, they brought "them into subjection and servitude under "the Romans.

"But you say (my brethren and friends)
you will rather all dye, then serve the
Prince of the Gentiles, and that death is
better for you then life, to be driven to see
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with your eyes, the calamities of the fan-" ctuary of the people of God. Search the "Histories and Chronicles from the time of of your Ancestours; When was there any "time wherein you were free from the yoak of the Gentiles? Do you not know that " faceb our father of worthy memory, who "was always with God, took his journey "into Egypt, to be a stranger in a strange land "amongst a proud kinde of people, least he, "his children, houshold, and cattell, should "perish with hunger ? There he had with "him his twelve fons which he had begot-"ten, and dwelt there also with his small fa-" mily, for fear of the grievous famine that "was at that time. Remember you not when that Indas with his brethren went down into Egypt, how Isfeph was moved as "a stranger, to pick a quarrell against his "brethrento bring them into bondage, bea-"ring yet in his mind what injury they had done unto him ! Wherefore some of them "he cast in prison, and hanged them at his "pleasure with crasty accusations; especially "Iudas, who was the chief amongst them, "of whom all the fews took their name, who "if he had been so disposed, had been able "to lay Isseph at his foot a thousand times, "but knowing him to be loseph : Wherefore "when he was so roughly and so sharply " tarinted

" taunted of him, he might have killed him " in his rage : for he was a very bold man, "and a hardy, and of a very noble courage, " which furely had not forced a rush to have ec flain the Egyptian, and two of his fellows "more. Notwithstanding he did not so, " but contrary fubmitting himself under the "yoak of Foseph, called him his Lord and "good master, ; supposing him to be some Egyptian, humbled himself before him, to " obtain his petition, and to get corn, least "his father, his brethren, and their family " should dye for hunger. "What should I say of Foseph, so beauti-" full, so wise, and witty a man? was not "he fain to serve in Pharachs house; wherein "although his wisdom was well known, in-" somuch that Pharaoh set more by him, then " by all the Noble men that were then alive; " was also called Lord, great Master, and " Pharaohs father; nevertheless he humbly " befought Pharach, that he might sustain "his father and brethren with bread, know-

to Pharaoh and his people, being given them of God. And although Foseph had

e all his fathers whole houshould without

c' Pharashs leave; no man could have letted him to do it, for he bare the greatest rule

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"at that time in Egypt, yet he did not fo. Ben-" jamin alfo was likened to a ravening wolfe "for his fierceness, when he was fetched "again by force of Iosephs steward, faining a "Iye upon him: how chanced he did not "kill him ? or else when he alone pursued " Benjamin and his other brethren; could not " he if he had lift have flain the fellow, and "buried him, so that the matter should ne-"ver have come to light ? Notwithstanding "they did nothing so, nor so : but Judas "wifely weighing the exaltations, and directi-"ons, the promotions, and difgraces, with "the common courses of the world, retur-"ned again with his brethren into the City, "went to Toseph and befought him, untill his "bowells were moved to pity, and he was "known of his brethren.

"of the Lord rehearse unto us, and putteth us in mind of, for this intent, that we may learn to bear for necessities sake, the yoak of him that hath the preheminence and rule for his time. Neither let any judg or think that I of eph offended God, in that he submitted himself under the yoak of Pharach; for it is no shame for a wise man to crouch unto him, whose help he standeth in need of, whatsoever it be, much more if he be a King, or a Lord;

know ye not that our fathers were in bon "dage to King Pharaoh in Egypt ? But after the Lord remembred the covenant that he "made with our fathers, and had determi-"ned to lead them out of Egypt; he fent Moses our master of famous memory, his " Angel, his chosen, who knew the Lord "to be with him, whereby he was able to "destroy whosoever did rise against him: "Nevertheless when he came to Pharaehs pre-"fence, who then bare rule in Egypt, he "shewed not himself in armes, but rather " with thunder and hail, that Pharaoh might "well perceive and know God was the "Lord. But at what time as Pharaob oppref-" sed the Israelites too sore, our master Mo-" fes (by Gods help) brought them out of "Egypt, with a strong hand and stretched forth " arm, against the Egyptians, whom he pu-" nished with continual plagues; by that "means delivering the Ifraelites out of the "hands of their Lords, and Masters, and " bringing them to the mount of God, made "them heirs full of all goodness; that is to "fay, of the most holy law of God. "And after Ioshua had subdued the holy

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"I and to the Israelites, and that they inhabi"ted it, there chanced unto our fathers, times
of adversities, as is mentioned in the books
of the Prophets, so that they were con"strained

The Wars of the Fews. "strained to serve the King of Ashur a "long season, and the Kings of Persia: to the "Chaldees also were we in bondage, although "not very grievous, but tollerable. More-"over with other Kings of the Gentiles we "had wars, and fometimes we were put to "foils, sometimes we had the upper hand. "Now therefore, my brethren, tell me, "what shame were it to you, if ye were sub-"ject unto the Romans? Or what are you to "be compared to other Nations that be un-"der their Dominion? Do you not see that "the Romans reign over your enemies, and "bear rule over them that sometimes were "your masters and hate us? Were it not rea-" fon that you should love them, which have

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"you of them? Which notwithstanding "you have nothing at all done, but rather have hated them, as men void of all perse verance, without weighing and considering, "that since the time you were under them "ye have alwaies lived in much peace. And "I my self when I withstood the Romans in "Galilee, knew very well that I should be

"overcome at length, but I could do no-"thing for the seditious persons that were "with me, which would in no wise fol-

"low my counsel: Yea, it stood me in hand to take heed of mine own per-

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" fon, that I were not killed of them, after "I had once counfelled and moved them to " give up the Town. Wherefore feeing the " matter flood so, and God knew my heart, I "thought best to fight against the Romans as "I might, and when occasion served to se escape to the Romans, to take it. Further, when I was in the Cave with my forty ec companions, I had been loft and undone, "had not God given me counsel, making ec me a way to escape and save my life. "they had almost slain me, because I gave "them counsel to yield themselves to the Romans, and obey them. For I faw this was the time of the Romans to bear rule, e and that God had apointed them to be Lords over all Nations. For this is his manner, like as above he hath made fome to be rulers over othersome; even so be-"neath also he hath fet rulers over the Kings of the earth. Who can controll him that is stronger then he? The Romans at this " present, have the Dominion over all lands "and people, over the Egyptians, Assyrians, es Persians, and Chaldees, (to every one of "these you have been in bondage) and over "other Nations also, which neverthelesse till "their ground, fowe, thowe, plant, and ga-"ther in their fruits : and who hath the pro-"fit of these goods and labour but the Romans: who whiles the other toyl and cc travel

" travel, live in peace and rest themselves.

"Wherefore mark this also my brethren, "the Kings of Macedonia once had the rule "of the whole world, specially in the time " of Alexander of Macedonia, but at this "day their Empire is taken from them, and "they are become subjects to the Remans. "They when the Romans first fet upon them, "were very haughty and coy, determining "to refift the Romans: notwithstanding they "were overcome of the Romans, and are " under their subjection at this day. What "should I speak of the people of the Phili-"fines, which heretofore alwaies have vex-"ed and annoyed you; doth not the mean-"est amongst all the Princes of the Romans

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"bear rule over them? "What hope then have you to escape, when "ye know the Philistines were ever stronger "then you, and you were oftentimes over-"come of them : as for example, Saul your "King was flain by them. But you will "fay, David the annointed of the Lord of "Ifrael, pulled them down, and brought "them into subjection. Wote ye what? "then God looked upon you with a favour-"able countenance, and fought your battels "himself: but at this day, he is in no wife " present with you, for he hath turned away "his countenance of falvation from you,

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"because ye have sinned against him. And "which of you can say, he hath intelligence se of the secret of the Lord or hath received "any fuch watch-word as God gave at that time unto David : When thou Shalt bear a found of mourning in the tops of Mulbery trees, then shalt thou fet forward, for then shall the Lord go before thy face, smite the tents and Camps of the Philistines, 2 Sam. 5. Whoso-"foever (I fay) hath knowledg of any fuch "token, let him reveal it to his neighbour, and I could well confent to follow it. But " feeing there is no fuch thing, hearken unto " me my dear brethren, come and serve the ec Romans in peace and tranquility. It shall be no dishonesty for you, with the Kings of Persia to be subject to the Romans : they that sometime were your masters, shall be of now your fellows and companions. But "if you will persevere and stand in your opinion ftill, I will enter into this discourse vvich you: Tell me, I pray you, when " vvere ever your ancestours free, and when vvere they not entangled with the wars of "the Gentiles, and the Dominion of other Nations : Had you not ever the victory "from the time you came out of Egypt, un-"til the reign of Saul the son of Cis? So flong as the Lord vvas your King, you vvere in bondage to no man, you ferved nd

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"God as your onely King. But after that "your evil and corrupt defire stirred you to "be irksome to the Lord, and left he should reign alone, to chuse a man to have the Do-"minion over you, according as the custome "was in other Nations (I mean Saulthe fon "of Cis, and the other kings every one) then "ferved you him, you and your fons, and "the chiefest of you became his ministers, "your goodliest daughters were made his " confectionaries, his cooks, and his bakers. After Saul, reigned David, of worthy me-"mory, who ruled over many Nations: But the also brought you into bondage, and "put divers of you to death, to fatisfie his "pleasure withal. He being dead, you "ferved Solomon his fon, who never a whit "lesse then the other, even as he listed, ex-"ercised Dominion over you : he also took "up your fons and daughters, and made "them his flaves.

"After this, came other most wicked "kings: so that from that time your coun"trey began to go to wrack, and he that was the best amongst them was Reboboam, which "said unto you, My father corrected you with whips but I will scourge you with Scorpions And "so did the rest of the Kings, which reign"ed after him; very few of them pleased "God. All the other wrought abomination,

"on, not one of them did any good, or

" reigned in the fear of the Lord."

"And in this manner remained the Empire "long time with you, until the Kings of

"Chaldea came and led you Captive into Ba-

c'bylon, whereas you were kept until Cyrus

"time, King of Persia, who sent you again

" into your own countrey with a wonderful deal of gold and filver, with great honour,

"which was counted unto him for righteouf-

" nesse.

"After Cyrus death, rose against you the "most wicked Kings of Greece, who war-

"ring upon you, gave you great overthrows,

"until God stirred up the spirits of certain

"Sage Priests of the stock of Chasmonani, that revenged your injuries. At that time

"you were brethren and friends with the

Romans, and friendship grew betwixt you

"many years.

"After that, you tell from the stock of Chaf-

"one whose name was Herod, who oppressed

" you grievously.

"After him him succeeded Archelaus his

" fon, he yet laid a forer yoak upon you;

"wherefore falling upon him, yee protested never hereafter to serve the Kings of Juda.

"So going to the Romans, willingly ye sub-"mitted your selves under their subjection,

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"to serve Augustus the Emperour, who or"dered you gently. Him you served as
"other nations did, and it was to your praise,
"because ye were under a good Gover"nour.

"Therefore now my brethren, and chil-"dren of my people, What mean you at "this present, that you have determined to "dye, and do not rather spare your selves "and your children? Confider I beseech "you, the things that grow upon the earth, "and all living creatures; beafts, vvorms "that creep upon the ground, fovvls of the "ayr, and fishes of the sea; do you not see how ever the Aronger hath the dominion "over the weaker; neither is it any rebuke "or shame for the weaker, to give place and "obey that which is stronger: For the Oxe fand the Goat are in awe of the Lyon, the "Ram and the Ewe of the Woolfe, the "Cow and the Lamb fear the Bear, the Goat, "the Liberd, the Hawk, is afraid of the "Eagle, the Dove of the Hawk. Weigh "the manner of beafts and birds amongst "their own kind, you shall see ever the big-"ger and stronger, to be master over the "lesse and weaker: And so in all other "things, the stronger set themselves before "the weaker always.

"Wherefore ye mortal men learn ye here-

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"at; did not one God make all things, and he himself hath dominion over them all?" Notwithstanding, all things are so knittogether amongst themselves, that no one thing can stand without another. But he that holds up all things, is the blessed God, who if he list, can bring them all into dust again, his name be extolled for ever.

"Take example I pray you, from the parts
of the whole world; you shall see one part
to be in subjection, another to bear rule.
Be not then too stiffe-necked to pervert the
natural courses of the world, but rather let
your election follow the causes and events
of the same, which if you do, you shall

" be esteemed wife men.

"Now my dear counterymen, never think it shame for you to serve the Romans; it is time for you now to turn to the Lord with your whole heart, and then you shall have the dominion over other nations, according to your desire: this shall then come to pass, when you follow your Lord God with all your strength. Therefore never think that the Romans, which have rule over you at this day, are of less power then other people, that heretofore have had the dominion over you. For they are amighty nation, their Empire and rule over other people they have from above,

"as I have proved to you by the fimilitudes "of bruit beafts, which according to na-"ture bear rule one over another: Not-"withstanding, in mankind it should never "have come to pass, that the bigger should "fo have dominion over the less, unless for "their fins, for the which they are so punish-"ed that one is compelled to bow his neck "under anothers yoak.

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" Now therefore my dear people, take hu-"mility aud meekness unto you, never co-"vet to alter the law of nature, but rather "receive my words, and follow my coun-"sell; obey the Romans, prest and ready to "make league with you, according to their "bountifulness, that ye may live and do full "well.

CHAP.



## CHAP. II.

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Hen Toseph had spoken these things, in the hearing of the Citizens of Ierusalem, they burst out and wept, gnashing with their teeth, and railed at loseph over the walls, hurling stones and darts at him, to have killed him. Therefore when Ioseph saw they would not follow his counsell, but were so stiffe-necked, he began to rebuke them, crying unto them in this wife; Woe to all froward people, and fuch as rebell against the Lord God! What mean ye you wretches ? what have ye to leane unto, that ye are so stubborn, when nevertheless the Lord is gone from you! For you are wicked people, and have finned against him. How can your sins be purged which you have committed in the Temple of the Lord, by shedding of innocent blood, without all mercy . Ye are most guilty, for ye have fought in the Temple and Sanctuary of the Lord, ye have defiled it with dead bodies of them which ye have flain in the very midft. Besides, ye have suspended and unhallowed

the name of the Lord with making of Wars upon the Sabbath day, upon your folemn and festival dayes. Tell me now ye froward rebels, whether did ever your fore-fathers prevail against their enemies with speare and hield, or rather with prayer, pennance, and purenesse of heart, wherewith they ferved God, and again he delivered them? But you, what have you to trust unto, when as ye are unfaithful? Your shadow and protection is departed from you, and your Lord God aydeth your enemies, whose power he maintaineth to destroy you; If you imagine to be delivered with your swords and speares, you are fouly deceived, whereas God would not that ye should escape the hands of your enemies. Open your eyes, and see what David the anointed of the Lord said: For the Lord will save neither by swo d nor spear. Call to your remembance (ye very fools) Abraham your father which begot you, by what means he overcame Pharaeh the King of Egypt, who violently had taken away Sarah his wife from him: furely none other way did he obtain the victory then by prayer to the Lord, who stirred the spirit of Pharaoh, and put him in mind to restore his wife Sarah, clean and undefiled. Abraham was quiet in his bed, and at rest from all troubles; but Pharaoh that

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that great Lord and Ruler, he was punished in the mean season with great plagues, because of Sarah whom he had taken to him by violence, to deflour her, which God would not suffer, but rather uncovered Pharachis flesh, that he was fain to shew the secret parts of his body to Physitians, to see if they could heal them. But who can cure the infirmities which God fends? or who knows his intents? For who knew that Hezekiahs biles could be healed with a plaister of figs; or Naman the Syrians leprosie, with the water of Jordan, or the bitter water with wormwood: Wherefore when as no man could cure Pharank, he was fain to speak Abraham fair, and to intreat him to pray to God to take away from him this plague, and so by his prayer Pharaob recovered.

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Then Pharabh apparelled Sarak in precious garments, gave her gifts of gold and filver, and precious stones, and sent her home honest, pure, and holy, to Abraham, living then at his own house. Isaac when he was driven out by Abimelich King of the Philistins, and had with him the bond-servants of his fathers houshold, to the number of 800. and 18. with whom Abraham had discomfited five Kings, beside many other more of his family, so that he had been strong enough to have invaded the Philistines; yet he

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he would not do it, but with all meeknesse and humility, he used himself towards the King of that Countrey. Notwithstanding, after he was driven out of the Land, the Philistines came unto him, and entreated him, faying, We perceive the Lord God is with thee, &6. as it is written in the Scripture. What shall we say of Faceb, when he fled from the presence of his brother Esau, he carried nothing with him but abare staff, wherewith he passed over the river Fordan, as it is written : With my staffe passed I this fordan. His necessaries that he took with him for his journey, was prayer, wherewith he made all his wars. That was it for the which God affisted him, when he went away to Laban, and when he returned from him, when also he was delivered out of the hands of his brother Efan who fought to kill him. Moreover, by the way as he returned, when he wrestled with a certain man that overcame him.

o Lord, who is able to number the mercies of the Lord, and the marvels which he wrought with our fathers of worthy m mory, Abraham, I-saac, and Facob? What should I speak of Moses our shepheard, the man of God, that seared the cruelty of Pharaob, until he writ in the Law, that he had called the name of his son Eleazar: for he said the God of his father

father helped him, and delivered him out of the hands of Pharash. And when he came before Pharaoh to deliver Israel out of his hands, and to lead them out of Egypt: what things elfe overcame he the tyrant withal, then with prayer? Did he not overthrow the pride of Pharaeh and his Charmers, onely with the rod of the Lord which he had with him? Wherewith also he fmot Egypt with ten plagues, and divided the Scainto twelve parts. And at the red Sea Moses resisted not Pharaoh and his host with force of Arms, but with prayer: wherefore Pharach and all his were drowned in the bortome of the Sea. But Moses sung a song of praise unto our God, while the souldiers of the Egyptians perished, that came against Meses and the people of Israel with weapons, horfes, and Chariots.

Notwithstanding, by Moses prayer they were overwhelmed all in the Sea, so that not one of them escaped. Who is ignorant of this, that prayer is of more force then all instruments of war: that it speedeth and hasteneth the help of the Lord, and his saving health? Do you not know when foshua the minister of Moses, passed over Fordan, that he was a warlike man, and had with him very many most valiant souldiers, neverthelesse, he destroyed not the

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seven wals of Fericho by force of war, but all onely with prayer, and with shouts and noise of the Priests of the Lord, our forefathers? Know ye not that Prayer availed Gideon, when as he with three hundred men, vanquished the whole host of Midian, Amalek, and the people of the East? If prayer had not helped him, I pray you what had three hundred men been able to do against so great a multitude? Mark (ye fond people) what chanced in the Covenant of the Lord, that the Philistines took away.

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Our fathers truely were not able to recover it by their swords and force of Arms: but with that Prayer that the just men of that age made, the Ark was brought again unto his place. Consider the times of Hezekiah King of Juda, when as Sennacharib King of Jur came up blaspheming and rayling upon the Sanctuary of the Lord our God of hosts, breathing out the pride and malice of his heart. By what means was he overthrown? Did our fathers overcome him by force of Arms? Nay without doubt: but with prayer and supplication.

For Hezekiah the King went and put on apparell meet for prayer; instead of a shield, he took sackcloth; for a helmer, he cast dust on his head; and instead of arrows and a sword, he set hand upon prayer and suppli-

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cation. And the prayer that Hezekiah made, mounted so far as an arrow was never able to flee; so that his own petition and prayer, overthrew 185, thousand most valiant men of the host of Senacharib. Furthermore, the King of Juda, and King of Ifrael, and King of Edem, joyning their powers together, invaded the Moabites, and in a wilderness and unoccupied and barren dry land, they were in great perill and thirst; what profited them their artillery and furniture of war ? Did there not issue out for them at the instant prayer of Elizeus, a Prophet and man of God, plenty of water in the defart, a brook in the wilderness ? Came it not to pass also by the prayer of the same Elizens, that wonderfull hurly burly, a rumbling and ratling of chariots of war, and of horses, was heard in the camps of the Syrians, besieging the city of Samiria, with the which noise the Syrians being afraid, fled, no man pursuing nor following them? Ye know also, that by the prayer of the aforesaid Prophet, the famine and lack of victuals that was in the town of Samaria, was turned into great abundance and plenty, infomuch that thirty Epha's, or measure of fine meal, were fold for one peece of filver.

Do ye not see (most foolish men) how our fore-fathers had the victory ever by prayer?

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But let us come to the beginning again, and speak of Moses, what time as he held up his hands towards heaven; had not Israel the upper hand of the Amalekites by his prayer? Ioshua also by his prayer, stayed the Sun and Moon in the sight of the people of Israel; and the Sun stood still in Gibeon, and the Moon in the valley of Aialon, that the evening was changed into noon day, and so Israel vanquished their enemies.

Sampson also that most valiant Giant, untill such time as he had sinned, did not God evermore hear his prayer, and ever he gat the victory thereby? After he had once sinned,

he decayed as any other mean person.

Likewise King Saul, all the while he walked perfectly and purely, his prayer increased his valiantness and strength, but after he had once sinned, God lest him, and gave him over.

David also King of Israel, of famous memory, from the time of his youth till his last end, his valiantness never failed him; and why? because he always was helped by his prayer; neither would he ever fight against his countrey-men and native people, when as Saul persecuted him. Wherefore he prevailed against his enemies; and because he abstained to lay his hands upon his brethren, therefore afterward all nations seared him.

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Did not Asa King of Inda, accompanied with a small number of men, make an expedition against the Ethiopians, and praying to the Lord God, said on this wise; We indeed know not what to do, but our eyes are bent upon thee, &c. Which prayer the Almighty did hear, and the victory followed, so that Asa slue in the camps of the Ethiopians, ten hundred thousand men. Debora a Prophetesse by her prayer, brought to pass great health

in Ifrael.

What shall I tell of divers other just and godly women, which by their prayers obtained many things ? Tell me (ye mad men) know ye not what Amaziah King of Indea did ? he having wars with the Edomites, vanquished them, and led them prisoners with their wives and children, and Idols also, to Ierafalem; then fell to worshipping of the same Idols, that he had taken from the Edomites, saying unto them, You are they that have faved me, therefore do I worship you, and by you have I overcome the Edomites. To whom when a Prophet of the Lord came and asked him, Why seekest thou, and servest the Gods of that people, that were not able to deliver them out of thy hand? By and by he taunted the Prophet again, faying, Who made thee of the Kings Counfell? wherefore after that, he was no more reprehended

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hended of the Prophet, for the Lord had determined to destroy him, as it is written in the books of the Chronicles of the Kings of Therefore he was taken prisoner afterward like a foxe, when he had fought against leas King of Israel in Bethsbemeth; and so was he compared to a low and vile thorn or shrub, and loas unto the Noble and high Cedar tree. Yea, all the evils that ever hapned unto us in any age, it came of our selves, for our Lord God is righteous in all his works, that ever he wrought upon us: Our enemies did us never so much harm, as we did to our selves, and to our selves. Ye wot, the Gentiles took the precious vessels of our sanctuary away to Babell, and brought us them again undefiled; but we polluted and defiled them our selves, and the temple also with innocent blood, which we shed abundantly within it, adding fins to fins ever more and more, breaking the law with our evill acts.

For who brought the Romans first against the city of ferusalem, but Hircanus and A-ristobulus? For they being at dissention betwixt themselves, and one hating the other, called the Romans against this city. Who brought Antoni and Sosius, Princes of the Romans, agaist Jerusalem, but Herod being at variance for the Kingdom with the house of X 4

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the Chasmonanites? Who also called Ners Cafar to reign over us? Did you't not your felves? Now therefore why rebel ye against the Empire and Dominion of the Romans: If you will fay, because the Roman President Edomeus ordered you too bad : had it not been meet rather to complain of him to the Emperour, then to rebel against the Romans, and to make war against them? But you will say we rebelled against Nero Casar, because he did us too much wrong. Wherefore then rebel ye now against Vespasian Ca-(ar, a most merciful man, and one which never hurt you? Or why make ye not peace with his fon to be under him, according as other Nations be, that ye might live, and not perish ?

Have ye not a fufficient proof of his clemency and mercifulnesse, when as he had cause to be cruel upon no man so much as upon me, which drew out my sword against the Romans, and killed many of them:

Notwithstanding neither he nor the rest of the Romans have done me any harm. Yea, rather they have bestowed many benefits upon me: and although I was in their hands, yet they have saved my life. I confesse, that before they had me prisoner, I would gladly many times have sled to them, but I could never do it, for I was ever afraid of

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of my wicked companions, least they should have killed me, and so my death had been to no purpose. But now I praise the Lord God without ceasing, because that for his unmeasurable mercies sake, he would not suffer me to be intangled in the same mischieses that you be in. Neither would I wish to be companion of such lost unthrists and cast-awaies as you be, which have shed the blood of innocents in the Temple of the Lord.

Indeed if I had been with you, I should have been void of all hope as ye be, seeing ye spare not your own lives, and your own contumacy and stubbornesse is made a snare for you. See I pray you, with how great mischiefs you are laden. First, the Lord is not amongst you, insomuch that through the waters which you have made amongst your selves, almost the waters of Shiloa are dried up, which heretofore when the Nations made war against you, flowed in great abundance, and ran over the banks on both sides. But you are overthwart rebels, that ever provoked the Lord God unto wrath, you have made flaughters one upon another, in the midst of the Temple of the Lord: how can then the glory of the Lord dwell amongst you ? Know ye not because of Korah and his congregation, the Lord said unto Mofes

Moses and to his people: Separate your selves from among this congregation, and I shall con-

sume them in the twinkling of an eye.

But you are far worse then they. For without all remorfe or pity, ye pull down the Temple of the Lord with your own hands, & your selves set fire on the Sanctuary, which most noble Kings, and most holy Prophets builded: and besides all this, ye neither spare your sons nor daughters. And although I be in the Romans Camp, yet I am not absent from you, for my most dearly beloved wife is present with you, the wife of my youth, whom I cannot fet lightly by at this present, although I never had children by her: but rather love her most intirely, because she came of a most honest and godly house. My dear Father and Mother are also with you, very aged persons: for my Father is at this day a hundred and three years old, and my Mother four score and five : but the years of my life are very few, evil, and full of tribulation and forrow, about threescore and seven, neither have I lived yet so long that according to Nature I should defire to dye.

Now therefore, if so be you trust not me, but suppose I have proposed these things to you deceitfully, and that there is no trust of Titus Covenant and bond, or that his league

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hould be to your hindrance and discommoditie: go to, if it come to passe, it shall be lawfull for you to kill my Father and Mother, and my Wife. Yea, I swear unto you by the Lord our God, that I shall deliver my life also into your hands, that you may do with me what ye list: and by that means shall the blood of my Parents, my wives, and

mine be in pledge.

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Therefore let the Ancients of the city come forth, and I will make a league bewixt them and our Lord Titus. And doubt ye not, but as hitherto the Lord God would you should be afflicted and punished by the Government of the Romans: fo hereafter, he shall benefite you thereby, and do you you good, if so be you will once acknowledg and confesse that all Dominion is changed and altered at his commandment, and that God humbleth whom he lift, and again whom he lift he fetteth aloft. But perswade your selves of this, that as long as ye refuse to be fubject unto the Romans, fo long you firr against your selves, Gods wrath and high displeasure: and besides that, defer the longer, and prolong your redemption and deliverance not onely to your felves, but alto your posterity.

Now therefore my brethren, I thought it my part to declare all these things to you,

and

and it is in your power to choose whether you lift; for who fo will, let him give ear unto me, and who not, let him abstain from

my counsell.

The people hearing these words and sayings of lefesh the Priest, wept wonderfully, for they could have been content to have followed his counsell. At this time Titus gave commandement to all the Romans, to fend again the Iews that were prisoners, and the flaves into the City: By what means he shifted from himself the blood of the servants, and laid it upon the necks of their masters; for Titus took pity of them through Tosephs Oration, and his good counsell. The common people of the Iews defired nothing more, then to have come forth, and to fall at agreement, to make peace with Titus; but Schimeon, Eleazar, and lehochanan, Captains of the seditious, set strong watch and ward at every gate, charging them to kill all that should go forth: Thus were many killed which would have fled forth to Titus, and the city of Jerusalem was closed up, and no man could get out nor in. In the mean season fell a great dearth and famine in Jerusalem, infomuch that the feditious searched every mans house and sellar for food.

And because a certain housholder withstood them, they killed him. Thus they

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dealt with all them that dwelled at Jerusalem, till the victuals in the town was all fent, that men began to feek dung, and very mans excrements to eat, by which means much of the people dyed for hunger. Whofoever at that time could get any hearbs or roots, mice, ferpents, or other creeping worms (whatfoever they were) to eat, he was counted happy, because he had found meat to sustain and save his life withall, in that hard famine, and terrible hunger. Moreover, who so had any corn in store that no manknew of, he was afraid to fend it to the mill, or bake it because of the wickedness of the feditious, least they should take away from them their fustenance; wherefore many did eate the dry corn unground in their cllars privily.

At that time also were exceeding rich men in Jerusalem, which stole meate one from another; so that the father catcht meate from the son, the son from the father, the mother snatcht from her children, the children likewise from their mother; and such as sled out of the gates, or otherwise let themselves down over the walls in the night sason, unawares to the seditious persons, the Romans killed them without. This evill therefore and distress increased so long, that the people had devoured all that ever crept

on the earth, from the mouse to the spider, from the newt to the weesell; whereby a most grievous pestilence followed, that innumerable of the people of the Lord dyed, and there was no man to bury them.

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When they chanced to finde any dead horse, or other beast in the town, a man should see many Israelites strive and fight for it in all points like to famished ravens lighting upon a dead carcas, so that in such contentions very many were flain. Therefore when divers men with their wives and children, gat out of the city to gather hearbs to eate, and chanced among the Romans, the Romans laid hold of the little children, and killed them; faying, We will dispatch these least when they grow once to mans state they make war upon us as their fathers do a this day. So many as came out of the gate of the City now and then, the Romans killed and hanged them upon gallowses, over against the gates of Jerusalem, to the number of five hundred: After the same manner schi meon, Iehochanan, and Eleazar dealt with those Romans, whom they could by any train catch, even hanged them up upon the walls Whofoever also they could perceive would flee unto the Romans, they hanged them like wife over the walls to the number of 500 But Titus gave commandement to all his fouldiers.

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fouldiers, that no man upon pain of death, hould kill any of them that fled out of Jerufalem. For he took pity of the Israelites, and teased not to speake friendly, and lovingly to the Ierosolimites; so that he went yet once again to the walls, and spake unto the Jews in this fort.

Hear I beseech you the counsel of Joseph, and come unto me that you may live, and not perish utterly. Spare your people: why will you oppresse them vexed with hunger, thirst, pestilence, & besieging? But the seditious hearing Titus speak, were wonderfully incensed, and intended to add mischeif upon mischief, handling yet more cruelly the people of God. Moreover, they railed at Titus to provoke him to anger, that he might leave off speaking to the people, which had now almost loss their obedience and sear of the seditious.

Wherefore the seditious spake unto the Romans, It is better for us to dye with hunger, and to be killed in this affliction, so to come to the bliss, and light we hope for, then to live, and see the most holy Temple of God desiled and destroyed. When Titus saw this, he commanded an iron Ram to be set to the wall to batter it, that he might deliver those poor wretches out of Schimeon, Eleanar, and Jehocharans hands, who held them in as Captives.

At the same time as they erected that engine to the wall, it hapned their was in the Camp a certain young man whose name was Memaganin, son of Antiochus of Macedonia, one of the Kings of the Grecians, who came at Vespasians commandment to aid Titus. The same young man was very swift, a good runner, and a hardy souldier, but he lacked discretion. He came to Titus and said, I cannot but marvel at thy souldiers that vanquish all Nations, and dare not set upon these Jews to kill them.

Titus hearing the young King say so, smiled and said. How chances it, that being of this judgement, thou bucklest not thy self, and makest thee ready to do like as thou sayest? Why drawest thou not out thy sword

to declare thy manhood upon them?

Wherefore the young King incouraged himself, and called together all his Macedonian souldiers, then approached to the Jews, and began to skirmish with them, shooting with their bowes and arrows apace. But at length the Iews handled them so, that not one of the Macedonians, save onely the young King, which by his good foot-manship and swift running, gat away, and returned to Titus.

That Memaganin was of the kindred of Alexander the great, King of Macedonia, which

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which had the Dominion of the whole world, and whom all Nations and people flood in awe of. Fosephus the Priest demanded of him whose son he was? He answered, I came of the seed of Alexander, I am the tenth from him. Fofeph faid, It may well be as thou hast said, that thou art of the succession of Alexander, for the valiantnesse of thy heart that thou hast shewed declareth no lesse. Howbeit thou shalt understand that the Romans have done wifely to abstain from the assault at this time, because they knew they should have to do with amost valiant Nation, which thou having so well tryed, mayest report and testifie when thou art asked the question.

After this, Titus divided his whole Army, and layed them privily in ambushes round about the walls. He prepared moreover rams Of these four of iron to batter the walls. one he planted upon the fide of the place called Antiochia, the Engine was thirty cubites long. The same night captain Ichochanan with his company issued forth, and undermined the ground under the wheels of the wagons that bare the Rams, putting pitched boards, oyled, and done over with brimstone, in the trenches under the wheels, and under the boards, they spread leather, which likewise was smeared and done over with pitch, oyl, and brimstone.

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Then they fet fire upon the boards, which burnt till they came to the feet of the Rams: and they once fet a fire and burnt, the engines fell upon the watch that was appointed to keep it, being a afleep, and killed them. Whereat the Romans were much dismayed. and faid, it is not possible we should assault this City hereafter: for they have burnt all our engines of war, wherewith we have subdued all other Kingdoms: so that now of fifty iron Rams which we brought with us, we had but five left, and the seditious fews have burnt three of them, what shall we now do, : How shall we batter the walls hereafter? The Jews upon the walls hearing their words flouted them, and laught them to scorn. Wherefore Titus incensed with anger, commanded the other three Rams to be adressed in the place of that which was burnt. In the mean feason, while the Remans were at work, four young men moved with great zeal, whose names were, first Thopatius Galileus, then Magarus Chebronita, the third forminus Schomronita, the fourth Arius Ierusolymita. These all armed, issued out of the Camp of the Romans, that then stood about their three Engines and iron Rams, devising how to batter the walls of the city, of whom, fome these young men killed, the other fled. Then two of them stood at defence

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defence to keep off all them that approached nigh the Engines, while the other two, Ieru-Wimitanus and Schomronita daubed the timber, with a certain matter which they had prepared to make it take fire, and straightway let fire upon them, so that suddedly the Rams were on a light fire, Then they all four joyning together withstood the Remans, that they should not come at the Engines to quench the fire. Shortly the Rams fell down, and the R. mans stood aloof, hurling stones and stooting thick at them: for they were afraid to come nigh them, because of their great fiercenesse, although they were threethousand men that kept the Rams. Yet these four set nothing by them, nor yet never went off the ground, till the Rams were clean burnt up. shot the Romans never so thick at them. Titus hearing the valiantnesse of these young men, and the harms they had done unto the Romans, made speed with his whole hoste to save the Rams from the fire, and to apprehend those young men. Then forthwith issued out Schimeon, Iehochanan, and Eleazar, Captains of the seditious, with their fouldiers, founding their trumpets, and made the Romans retire, that they could not come nighthe fire, and fo rescued the four young men from the Romans that had environed them round about.

In that skirmish were killed ten thousand

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and five hundred men. Then gatthered together all the whole Army of the Romansto affault the Iews at once, approaching hardw the walls of Jerusalem, where they cryed unto the Jews, faying. What, are you oxen or Gcates, that you fight on this fashion upon the Walls? Will be taken in the midst of the City, like as Oxen and and goates are taken in their folds? if ye be men come forth and let us try our man-hood here in this plain. But you by stealth and a unawares fet upon them that keep our Engines, fnatching them up like as it were wolves should snatch sheep, then run away into the Town, as the wolves run into the wood. If there be any manhood in you, behold we are ready here, come forth to us, fo many for fo many, and then we shall se what end will come thereof. When the Captains of the seditious heard that, they spake unto the warriours that were in Jerusalem: which of you will go out with us to these dogs, to shew our force and stomachs, for the fanctuary & City of the Lord? Then five hundred tall fellows of their own accord, issued out upon the Romans suddenly, flue eight thousand men, and compelled the rest to retreat from the walls. The Romans then felt what valiantnesse the Jews had, for the Romans were in number fourty thousand fighting men, and the Jews were onely five hundred

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The Romans a far of shot at the Iews, and hurled stones; to whom the Iews said; Come hither to us, are you not they that called us forth, and provoked us to come to you? why come ye not now neer? you go about to drive us away with arrows and stones. What do you think us to be dogs, and that we are afraid of your stones? Are we not men, yea, we are your masters and betters, for you run away from us as servants slee from their masters, when they follow them to beat Titus seeing his army part to be fled, them. and part to be flain, he cryed to his people, saying : Is it not a shame for you ye Romans, and a wonderfull great dishonour, to flee from the Jews, so hunger beaten, famished, a'most dead for thirst, and besieged? Alas, how shall ye put away this your rebuke, and ignominy? when wall nations, which heretofore ye have most valiantly subdued, shall hear that ye flee from these dead Jews, whose whole land we have in possession, so that they have nothing left but this mely town, which we have all battered, that they have but one onely wall to defend themselves. Besides this, they are very few, we are innumerabl, they have no nation to aid them, we have help of all lands: Why then do ye flee from their sight, like as small impotent birds flee from the Eagle . What though the Jews vow Y 3.

and bazard themselves desperately for their temple and land; why do you not the same also in these wars, to get you a renown of valiantness.

But the Iews prevailed that day, and had the upper hand; wherefore they returned into the town with great glory, having put the Romans to so great a foil. Titus commanded his to address and prepare the other two Rams that were left, to batter the walls of Jerusalem withall: Wherefore the Roman Carpenters cast a trench, to prepare and se up the Rams within it, in such places as Titus

had affigned them.

The lews were aware of it well enough, but winked at that matter as yet, untill they had planted the master beams between the standing posts. So when the work was finished, even to the hanging up of the engins betwixt the standing posts, to shake the wall withall; the Romans being secure and void of care, nothing mistrusting that the Jews would stir, because they had been quiet a few nights, and never iffued forth of the city: Vpon a certain night, a pretty while before day, the three principall Captains of the seditious, came and cast their heads together, to devise what they should do. Eleazar gave this counfell, and said; You two the last time issued out, and burnt three rams, and got you renown, and I kept the gates the while, now keep

keep ye the gates, and I will issue out with my men against the Romans to get me a name also.

The other answered, go then a Gods name unto them, the Lord God of the sanctuary which is in Jerusalem shall be present with thee, but beware thou be not slain, and in any wise thou be not taken alive; to whom he answered, The Lord God shall keep me, for upon the trust of the righteousness of my sather Anani the high Priest, and his sincere service unto God, I will set upon them.

Eleazar therefore chose 100. valiant souldiers, and with them he iffued out of the town before day: The same night the Romans had made fires about their engines where they watched, because of the cold: The Artificers and fouldiers that kept the watch and ward about the Romans, were in number a hundred and fifty. The day was the 27. of the moneth of September, which was the ninth moneth that Titus had befreged Jerusalem. Eleazar and his company thus being issued out, came and found some of the Romans snorting about the fires, other watching in their wards, killed them all, that not one remained. Then some of Eleazars company fet fire upon the rams, burnt the standing posts, ropes, chains, and other infruments of war; the Artificers that were there,

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them, fo that no man escaped.

When it was day, Titus was aware of the smoke of the fire, mounting up very foul, and stinking of the wood and men together, he drew towards the place therefore with his host, to see what the matter was: Eleazar in the mean season, and his company took as they might get, every man a piece of the engines out of the fire, or some of their heads that they had killed, and returned with great joy, slouting the Romans, and laughing them to scorn by the way, till they came to the gates of Ierusalem, where they were received of Schimeon, and Fehochanan with great honour.

Soon after this, came many fouldiers and great bands of men out of all nations, that were subject to the Empire of the Romans, to aid Titus; to whom Titus declared what had hapned him in that siege, the stoutness of the Iews, and how they had annoyed many ways the Roman army, adding moreover and asking them; Did you ever see four men withstand ten thousand, and sive hundred, so that they altogether could neither overthrow them, nor take them prisoners! but the four slue the other, like as it had been tops of Coucumbers smitten off with most sharp swords? When they heard this they

they wondred all very much. Then Titus spake unto his host, and to them which were newly repaired unto him, to shew their advice and best counsel what was to be done, least we should be ashamed (saith he) before all them that shall hereaster hear of our wars.

The gravest and most ancient of the Nations that were newly come to his ayd, answered, If it please your majesty, let the Romans breath a while and take their rest, which are now wearied with the sundry battels of the Jews: and we, who are not so broken with labour, but fresh and lusty, shall try what the Jews can do, we cannot think that they are able to withstand so great a multitude.

But the Princes of the Romans desired Titus that he should not permit them this, least he should increase their own sorrows, if peradventure they should be discomfitted (say they) of the Jews and the matter redound unto our shame. For if we which are acquainted with them, and know their manner of fight, cannot sustain their violence, how shall they do it that never had proof of the strength and force of the Jews? They shall be to them like Hisop which groweth upon the walls, in comparison of the Cedar trees of Libanus.

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The other said, nay, they should do well enough with them. And they urged Titus fo instantly, that they constrained him to grant them their desire. Then Titus gave them leave to fet upon the Iews, thinking with himself, peradventure the Iews may be put to the worse of these men that will fight without fear, not knowing the force of the Ievvs: for the Romans that have had trial of their strength, fight fearfully and vvarily. So the Lords of the strange Nations, chose out of their Armies eighty thousand men, ten thoufand Mecedonians, twenty thousand Brittans, five thousand Aramites, ten thousand Affricans, ten thousand valiant Burgundians, five thousand Redarans; last of all, ten thousand Persians and Chaldeans. These therefore event into the plain which is by the Sepulchre of Ichochanan the high Priest, and from thence made an affault upon the Iews that were upon the vvalls, fetting up their scaling ladders. Iebechanan said to Schimeen and Eleazar his tvvo companions, If you think good I will issue forth and skirmish with these uncircumcised, to let them see what I can do. Schimeon answered, let two of us do it, and the third keep the gates and walls, for thou alone art able to do nothing against them, they are so many. Eleazar allowed this advice, offering himself to bear Iehochanan company

company. Schimen bad them go, saying, the Lord of the Sanctuary give them into your hands, and deal not with you at this

time according to your works.

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Then Febechanan and Eleazar iffued with one thousand five hundred good men of war, the ninth day of the moneth Tefeth, and was thetenth moneth that Titus had befreged Terusalem, and overthrew of the Gentiles of that host fifty seven thousand & five hundred men, besides three thousand whom they took prisoners: but of the Iews were no more flain in that fight then onely seven, whose bodies with much rejoycing and great triumph they carried with them into the town, and buried them there, least peradventure the uncircumcifed should have misordered them. The Gentiles that were left, with great shame and dishonour returned unto Titus, who reprehended them, because they would not believe the Romans. The next day following, the Iews brought forth the three thousand Nobles and Gentlemen that they had taken prisoners, and plucked out of every one of them an eye, and cut off every man the one hand, after fent them back with . shame and reproach to Titus Camp.

Then Titus consulted with all his Princes what were best to do with the Israelites: and when every man had said his minde, he liked

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never a mans counsel, but said unto them, Well, I have devised this with my self, which I will sollow, and no man shall bring me from my purpose: we will keep the siege without any assault or skirmish, for their victuals sailed them long ago, and so they shall be samished. Besides this, when they shall see us cease to sight with them, they will sall at variance amongst themselves, and kill one another.

This counsel was thought good of all Titus Princes, wherefore they besieged the, Town as Titus commanded, and closed up all the waies of the city round about, least the Iems should as they had done before, come upon them unawares. They appointed moreover watch day and night, to take heed that no man should come out of the Town to gather hearbs for their sustenance.

Then encreased the hunger in Ierusalem, which if it had not been so grievous, the City had never been won: for the Souldiers of the Town were lighter then Eagles, and siercer then Lions. There died therefore of the famine wonderful many of the ferusolymites, so that the fews could not finde place to bury them in, they were so many in place every of the town. Many cast their dead folks into their wels, and tumbled in themselves after and died. Many also made themselves graves,

graves, and went into them alive, where they tarried day and night and dyed unmourned for. For all mourning and accustomed lamentation for the dead was left off, because of the unmeasurable famine, which was fo great that it cannot be told, and I cannot relate the thousand part of the mischief that followed of the hunger. feeing the innumerable carkafes of the dead that were cast into the brook Cedron like dung, was wonderfully amazed with fear, and stretched out his hands toward heaven faying, Lord God of Heaven and Earth, whom the Israelites believe in, cleanse me from this sin, which surely I am not the cause of : for I required peace of them, but they refused it, and they themselves are cause of this mischief, they have sinned against their own souls and lives, I beseech thee reckon it not to me for a sin, that the lews dye on this manner.

At that time, certain wicked persons of Iernsalem standered Amittai the Priest falsely, saying to Captain Schimeon, Behold, Amittai the high Priest, which did let thee into the city, goeth about to slee to the tents of the Romans. Thou hast experience of his great wit and wisdom, how he also knoweth all the secret ways into the town, temple, and sanctuary, and who can tell whether he will bring the Romans some night at midnight in-

to the City? Therefore Schimeon sent certain to fetch Amittai and his four sons unto him.

They that were fent, brought Amittai and but three of his fons, for one was fled to the Romans, and come to Foseph. When Amittai with the other were brought to Schimeens presence, he besought him he might not live, but to be put to death by and by, least (faith he) I should live to see the death of my children. But Schimeon was hard hearted, and would not be intreated, for it was Gods will that Amittai should be punished, because he was the bringer of Schimeon into Ierusalem; and therefore fell he into his hands, which for good, rewarded him with evill. Schimeen commanded a fort of murtherers to place Amittai upon the walls in the fight of the Romans, and faid unto him; Seeft thou Amittai ? why do not the Romans deliver and rescue thee out of my hands, thee I say, which wouldest have fled away unto them ? Amittai answered nothing to this, but still befought him before his death, he might kiss his sons, and bid them farewell; but Schimeon utterly denyed him.

Wherefore Amittai wept aloud, saying to his sons, I brought (dear children) I brought this thiefe into this town, wherefore I am counted now for a th ese my self: All

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the mischief which is come upon me, and you, it is mine own doing, because I have brought this seditious villain into this holy City; I thought then, peradventure he will be a help to the town, but it is proved conmary, for he hath been a most cruell enemy of the fame. It was not enough for us to keep one seditious person, Iehochanan I mean, which took to him Eleazar, the first beginner of sedition, but I must bring in also this wicked Schimeon, which is joyned to our foes to destroy us. Indeed I never brought him in for any love that I bare unto him, but all the Priests and the whole multitude of the people sent me to fetch him; notwithstanding, I am worthy of this just judgment of God, because I took upon me such an embaffage.

What should I speak of thee, thou most wicked schimeon, for whithersoever thou turnest thee, thou bringest all things out of frame: Indeed thou dealest justly with me, because I have sinned unto God, to his people, and his City, in that I have brought thee in, to be a plague to it, wherefore I am worthy to be stoned. Notwithstanding, it had been thy part, thou wicked murtherer, to deliver me and my sons from the hands of the other seditious, for I have wrought them displeasure, but to thee have I done

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done good : Howbeit our God will not alter, nor change his judgments, which is, that I should fall into the sword of thy hand, for that I made thee to enter into this City, wherein I offended God grievously. If I had purposed to fice unto the Romans, could I not have done it before I brought in thee; for at that time bearedst thou no rule over us, and before we called in thee, Febochanan with his fedition, was an ofence unto this city, Wherefore we perswaded all the Ancient of the Town, that thou shouldest be an avd unto us, to drive out our foes : but thou in whom we put our trust, art become our enemy: yea, thou hast been worse then they, for the other put men to death privily, thou dost it openly. Who is he that hath strengthened the power of the Romans? art no thou he which hast killed the Souldiers of God in the midst of the City of Ierusalem: for fevy have been flain vvithout. Titus vvould have made peace vvith us, taking pitty upon us but that same didst thou let and hinder, every day moving nevv vvars, and stirring nevv battels.

no hand upon the Temple, but thou hast polluted and defiled the Temple of the Lord shedding blood vvithout measure in the midst thereof. Titus vvent back from us upon

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upon the holy day of the Lord, and ceased from fighting; faying, go and observe your holy feasts in peace : but thou unhallowedst the feast of the Lord, and flasher's out the continuall fire with innocent blood ? All these evills which thou hast committed (thou murtherer) are imputed unto me, because I brought thee into the town : Now therefore this vengeance is appointed to mine age of the Lord God, and by thy hands shall I go to my grave with forrow, because I by my foolishness was a dooer in this mischief that is wrought by thee. Albeit now thou wick? ed Schimeon, in this that thou killest me, ere that mine eyes may fee the burning of the temple, it pleaseth me very well; but what needest thou murtherer, to put my sons to death before my face ? Why doest thou not spare mine age : would God that like as I shall not see the burning of the temple, so alfo I might not fee the blood of my children shed before my face. But what shall I do; when God hath delivered me into the hands of a most wicked man ? We that were the ancients of Jerusalem, abhorted Iehechanan because he murthered old men without all reverence; but he flue no young mens thou destroyest old and young, great and small, without any pitty or mercy : Ichochama mourned for the dead, and buried them alfo,

also, thou playest upon instruments at their burialls, singest to the lute, and soundest

the trumpet.

Then spake he to Schimeons servant, who was ready with a fword in his hand, and an axe, to kill him, and to cut off his head; faying, go to now, and execute Schimeen thy mafters commandements; behead fons in the fight of their father, and let me hear the voyce of cruelty in my fons, which notwithstanding I forgive thee; for as I shall hear and fee that against my will, so I dare fay thou killest them not willingly. Would God that Schimeon would fuffer me to kiss my fons, and whiles I am yer living to embrace them ere they dye. But thou gentle minister, in one thing shew thy pity towards me, that when thou haft put my fons and me to execution, separate not our bodies, neither lay in funder their corps from mine, but so, that my body may lye uppermost and cover theirs, to defend them from the fouls of the ayr, least they devour my fons bodies, for it may fortune they may be buried: I befeech thee also, that my mouth and tongue when I am dead, may touch my fons faces, that fo I may both embrace and kisthem.

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whiles we are yet alive? See thou therefore that our bodies be not severed, and if Schimeen will not permit this, that our bodies may be joyned in this world, yet can he not let our souls to be joyned, for after I shall be once dead, I doubt not but I shall see the light of the Lord. His fons hearing their fathers words, began to weep very fore with their father, who faid unto them, Alas my fons! why weep ye? what avail tears? why do yee not rather go before me, and I will follow as I may? for what should I do now, seeing God hath given me into the hands of a most cruell tyrant, who spareth neither mine age, nor your youth? But I trust we shall live together in the light of the Lord: And although I cannot be fuffered now to see you enough, yet when we shall come thither, we shall be satisfied with beholding one another.

Go ye therefore my dear sons, and prepare us a place. O that I might go before you: the Lord knoweth I would do it gladly. But ye my sons, marvel never at this that is chanced unto us, for it is no new thing. The like hapned before this, in the time of the Chasmonanites, when as Antiochus by his wickednesse put to death the seven brethren, young men, in the sight of their mother, which was a righteous and

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godly woman, who chanced to finde this mercy at the Lords hands, that she might kiffe her fons and embrace them, as they alfo kist one another before they dyed. they were put to death by the cruelty of the uncircumcifed King of the Macedonians : yet obtained they that, which is denyed at this day to us that are put to death by Schimeon, who hath the name of an Israelite, who beareth also the Covenant of our father Abraham in his flesh. And would to God it might fortune us to live in their Inne or place of rest, which albeit it will not be granted, yet we shall be their neighbours, feing that we also dye for the Law of the Lord.

Therefore be of good comfort (my fons,) and lament not for my fake. For I judge this my misery easier, and not so great as the calamity of Zedekiah, whose sons were first killed, then his eyes put out by the King of Chaldes, and he lived many years after: we are so much the more happier in my mind, because we shall dye together.

Then said Amitai to Schimeons servant which should kill him, make speed, I pray thee, and kill me first before my children dye, then after kill them also, that we may dye together: for so it is more expedient for us, then to see the Temple of the Lord turned into a

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After cryed he to God, faying, I beseech thee, O Lord God most High, which dwellest in the highest, judge this Schimeon according to his works, reward him according to his deservings. For thou art the God Almighty and dreadful, let not this thief dye therefore among the people of thy pasture: but that his death may be severed from the death of other men, let him dye a horrible and fudden death, let him have no time to confesse his fins, and to return himself to thee, that thou mayest receive him (for thou wert wont to receive them which turn to thee by repentance) for he is not worthy of repentance, which hath spoiled and wasted many goodly things in thy Temple; besides that hath murthered most holy men in the fame.

To the intent therefore that thy judgments may be declared in him, I befeech thee make him to be taken Captive of his enemies, together with his wife, children, and family, and all that ever love him. Neither give unto his foul any part with the people of God, nor let his portion be with the just men in thy fanctuary, for he is unworthy of them because he hath not onely sinned himself, but hath caused I strael to sin. Wherefore let his

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judgement and fentence go forth from thy fight, that he may fee his wife, children, and his whole house, led into captivity and bondage before his face. Afterward, let him dye a strange death, such as never man heard of, let him be killed of most cruel men, which when they have smitten him, may after quarter him also whiles he is yet alive, and that he may may fee his go into bondage. Let him also be a curse before all that shall see him. Moreover, let him perceive that my words and destiny is better then his, when as I go unto thee, in that great

light which he shall be deprived of.

Afterthese words, Amitai said to the setvant who was appointed to kill him: I befeech thee, let me finde fo much favour at thy hands, that when thou hast flain my fons, thou wouldst kill me with the fame fword, while it is yet wet with the blood of my fons, that our blood may be mingled, and this may be a recreation to my foul. Kill me also in the fight of the Romans, that they may avenge me and my fons, upon this most cruel Schimeon, they shall be witnesses against him, that I was not their friend. But would God my matters were all in that state as they were before, for then should they perceive me to be an enemy of Schimeons, and a friend of theirs. Would God I had withflood

flood Schimeon at the first carnestly, as I made war upon the Romans, that I might have avoided his cruelty from the people of God. When he had faid all thefe things, he prayed before God Almighty, saying, o God which dwellest in the highest, thou onely art most mighty and fearful, open now the eyes of thy judgements, consider and judge betwixt me and seditions Schimeon, whose malice is become unmeasurable upon the people of GOD, that he which sheddeth the blood of them that fear thee in the midst of the Temple, may be rebuked of thee with rebukings, according to his works: make speedy vengeance and prolong not, and that for the deaths fake of thy Saints, for thy judgements are the judgements of truth.

Then Schimeon gave commandment to four Cut-throats of his, that three of them should kill Amittai's three sons before their Fathers face, and the fourth should kill Amittai himself, and so the blood of the sons was mixt with the blood of their father. Afterward Schimeons Servant took the body of Amittai, and laid it upon the bodies of his Sons, as his desire was, then tumbled them over the walls: After that, commanded Schimeon that Chanacus the high Priest should be put to death, whose body was cast unto the bodies of Amittai and his

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Arishus also the Scribe, one of the Noble men of ferusalem, was killed at the same time, and ten just men more of his kindred and house, because they mourned for the death of Arishus. It hapned while Schimeson was killing of those ten, certain substantial rich men passed by, and were wonderfully amazed when they saw the thing, saying one to another, how long will God suffer the malice of Schimeon, and will not fearch out the blood of just men, nor revenge them? Certain seditious persons hearing this, told it unto Schimeon, who commanded them to be apprehended, and murthered the same day.

After this, there passed by eleven of the Noble men of Fernsalem, which seeing sourty two innocents to be put to death by Schimeon, they list up their eyes to the heavens, and said, O Lord God of Israel, how long will thou hold thy hand, and keep in thine anger against these transgressours of thy will? which when Schimeon heard of, he commanded them to be apprehended, and killed them

with his own hands.

Eleazar the Son of Anani the Priest, seeing the malice and wickednesse of Schimeon to be great, that he made away the just and godly men of the city, and that there was no hope lest, he took the tower of Ferusa-

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lem, remained in it, and kept it with his. Achadas also, a Captain over a thousand men, which kept a Turret that Schimeon had made to put just and good men in, got him upon the top of the walls, and cryed to the Romans, if peradventure they would deliver him, and the rest that were at Ierusalem. Wherefore he went about to escape with his one thousand men that he had with him, and came towards the Romans. But the Romans trusted them not, thinking he had spoken this for deceit, wherefore they came not to help him. Schimeen upon this killed lebudas, and the thousand men which he had with him, and commanded their bodies to be tumbled over the walls, in the fight of the Romans.

Then Schimeon cryed to the Princes and Captains of the Romans, faying: Loe, these are Iehudas company, these would have come forth unto you, take their carcases to you, and revive them again if you can, or else deliver the rest which yet live out of our hands.

Priest, which wrot this book to the Israelites, was at that time in bonds and prison, in a certain Turret, a man of great age, being a hundred and thirty, and no man could come unto him, nor from him; Isseph therefore therefore went to the Turret where his father was kept, to understand how he did. He beheld also the Turret a far off, if he might espye his father, and comfort him. And as he passed by looking up to the Turret, the seditious hurled a stone at him, which hit him on the head that it overthrew him. The seditious seeing loseph cast out of his chariot, determined to go down unto him; but when Titus had knowledg there of, he sent a great strength to help him up again, and to defend him, that his enemies

did him no wrong.

The feditious going about to take Tofeph, founded a trumpet very loud, which when Fosephs mother that was kept in Schimeons house heard, being now very old, 87. years, asked what was the cause of the hurly burly, they told her, thar the seditious issued out at that shout against fefeph to take him: When the heard that, by and by the run out of the house that she was kept in, and climed up the walls, as lustily as though she had been a young girle of 14. years old, tore her hair, and cryed out, weeping and faying before all them that were present; Is my hope then come to this? could I ever have looked that I should have overlived my for, and that I should not be suffered to see him, and to bury him? I had trusted he should

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have buried me, and that he should have been a help to me in mine age; and when my whole family by the seditious was almost made away, and extinguished, yet I said, this shall comfort me. Now therefore what shall I do, when I have none left to comfort me, of all my children that I bare : for between the feditious and the Gentiles our enemies, they have flain 18. fons that I had; and what shall I do now from henceforth, but covet death, for I defire not to live now any longer ? And how should I receive any confolation, when I fee my fon dead, and I cannot bury him? Lord that I might dye by and by, for I cannot live any longer, fince my fon Foseph is now dead.

She went up yet further upon the walls, till she came to the Turret where her husband was in prison, and stretch't out her hands towards heaven, crying with a loud voyce, O my son foseph, my son, Where are thou? come and speake unto me, and comfort me. The seditious hearing her, laught her to scorn; but the Romans when they heard her, and knew of foseph that it was his mother, they wept and lamented her case, and many of the Jews also that were in Jerusalem; but they were fain to refrain it, least they should be perceived of Schimeons

cruell cut-throats.

Then losephs mother said to the seditions that were with her upon the walls, Why do ve not kill me also which bare loseph my son, and nurst him with these breasts? Ye encmies of the Lord have murthered him with other just and righteous men; why kill ye not me also : God be judge betwixt me and you, that have killed my fon guiltles: The seditious answered her, Canst thou not if thou lift, tumble down over the wall and dye, we will give thee good leave; when thou hast done so, the Romans shall take theeup, and bury thee honourably, because that thou art Issephs mother, who is their friend. She answered, How should I do this evill unto my felf, to kill my felf, and constrain my foul to go forth of my body, before that God doth call it? if I should do fo, I should have no hope left in the world to come; for no body will bury them, whom they perceive to have killed themselves.

These and such like, while she reasoned wisely, the seditious heard and mocked her: wherefore she wept the more abundantly, so that the Romans and other godly men hearing her wisdom, could not abstain from

vveeping.

he got on armour, and approached to the vvall, accompanied with most valiant Ro-

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mans, to defend him from the arrows of the leves, and speak to his mother.

Fear not my dear mother, nor take any hought for me, for I have escaped the hands of the seditious, God hath not suffered me ocome into their hands: wherefore I have heard the words of these wicked counsellours, that advised thee to kill thy felf, and hine answer again to them, which before hou gavest them I knew thou wouldest inswer: God forbid, fay I, God forbid, that Folephs mother, and the wife of Gorion hould confert to the counsell of the wicked. Wherefore (my dear mother) be content, and bear the yoak of the feditious patiently, and humble thy felf before them : Neither frive gainst the miseries and calamities of this time, which thou canst not alter nor remedy. For they hall perish, but we shall stand and continue.

There were certain men of Jerusalem at that time, that came to the gates, overcame the ward, and got out with their wives and children, and so escaped to the Romans, because they could no longer abide the famine, and the iniquity of the seditious. They were saithfull Citizens, and of great authority; whom when soseph heard of, he brought it to pass that Titus spared them, and received them to mercy.

For

For loseph bare witness and reported of them, that they were noble men of Jerusalem; wherefore the Romans received them, and gave them food and sustenance; but certain of them could not brook nor take it, because of their great hunger wherewith they had been long pined, and when the meat descended down into their bellies, they dyed straight. Their little children also when they saw bread, they fell upon it, and received it indeed with their teeth, but they were not able to chew it, and dyed holding the bread between their teeth.

Titus feeing them dye when they tafted the meat, had pity and compassion upon them, and was very forry, faying unto lofeph, what shall I do for thy people, which assoon as they begin to cate, dye straight way & Tofeph answered, My Lord, I remember I have feen this experience, that they which fall long, and after would take meat, first they must drink a little sodden milk, or else eat of a certain corn called Simel, fodden in milk, wherewith they strengthen their bowels before they take meat; especially such as walked through vvildernesses, whose bovvells were long empty, when they came to places inhabited and found meat, they vvere vvont to use this means.

Therefore Titus commanded his mento

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do as foseph bad them, whereby many of the fews recovered, and many dyed of the flux. These Iews which were escaped thus out of Ierusalem to the Camps of the Romans had swallowed up their Gold, Silver, and precious Stones, to hide them, least they should be found of the seditious.

They therefore which recovered and brooked meat, when they would fatisfie Nature, they went alone out of the Camp, and after fought their Gold and Silver and precious stones, which were digested in their excrements, and so did they every day. At length certain Aramites and Arabians, espying the Jews to use this fashion, told it amongst their fellows, one to another, and made a conspiracy to lay wait for the Jews, and whomsoever they got, they ript their bellies, to finde the gold and other Jewels which the Jews had hid there. And by this means the Aramites and Arabians had murthered two thousand Jews. But when Titus heard of this he was wonderful wroth, and commanded them to be apprehended that had done this wicked deed, and to be put to death, whose goods were given to the lews that remained alive. They that were put to death for this fact, were two thousand Aramites and Arabians together.

After this, Titus espyed the Princes and Captains

Captains to have decked their Armour with gold and filver, fome of them also to weat Golden Scepters, and some of Silver, with other Ornaments upon their heads: he called them together, and faid unto them, Lav away this gear, these things are they that provoked the Aramites and Arabians to work this wickednesse, against these poor miserable Iews which fled forth unto us, that they might live under our protection. The Captains therefore and Princes of the Romans hearing Titus commandment were obedient, and straight laid away from them those Ornaments of Gold and Silver. Titus also gave commandment, that the rest of the Arabians and Aramites should be banished the Camp, and that no man hereafter should commit any fuch haynous deed against the Fews. Nothwithstanding, when as any Aramite or Arabian could get any lew far out of the Camp that no man might fee it, he killed him.

Of the Romans in the Camp, no man elther did or said any evil unto the Iews, save
certain vngodly Ruffians, which had learned
of the Aramites and Arabians those evil and
wicked pranks: for they also when they
chanced to meet with any Iew out of the
Camp, if there were no man by, they killed
him and took away his Gold and Silver that
lay hid in his bowels.

When

When this came to Titus ear, he commanded to make proclamation in this vvise: Whosoever he be that hath seen, heard, or known any thing of this horrible deed, vvhich is committed of certain Romans upon the Iews; or vvhosoever hath done any such thing himself, let him come and make relation unto Titus, vvhich if he do, the matter shall be forgiven him, if not, he shall bear the burthen of his own vvickedness, and stand at his perill, if any thing be proved

against him hereafter.

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Therefore certain Romans that knew with themselves that they had committed the deed, and being afraid of Titus, reasoned with themselves thus: If we do not confesse unto him the truth, he will by his wisdome fearch out these offenders, and punish them to death; Wherefore trusting unto Titus words of the proclamation, they came all, whosoever had either done it himself, or known other to do it; and declared it to Titus, faying, This have I done, this have I known, this was I accessary unto, and have not hetherto made thee privy thereunto? There were of them in number 320. men, that made this confession, all those Titus commanded to be cast into hor Ovens, and to be burned. This done, the Jews were more safe ever after in the Romans camp withous Aa

without any jeopardy, no man hurting them either in word or deed; yea, if any Roman found a Jew abroad wandring, he conducted him gently and peaceably into the

camp.

There was a certain Scribe of Jerusalem at that time, a faithfull man, whose name was Menachen, son of Seruk the Scribe, whose Ancestours had served Escribe, whose Ancestours had served Escribe of worthy memory, in Babylon; and being a keeper of the least gate which was in Jerusalem, upon that side towards the brook Kidron, noted the number of the dead that were carried forth to burying by that gate, and found they came to 115, thousand, eight hundred and eight persons, which were all of the Nobles and Gentlemen, or at least of the substantiallest men of the Fews.

asked the question of those Princes of the Iews which were fled unto him, saying, I charge you upon your sidelity, to shew me how many fews be dead in the town, since the time I besieged it to this day. They gave him the number therefore, every man as far as they knew, of the dead that were carried forth at all the gates to be buried, and the summe came to 700575. besides them that every where lay dead in the houses and streets, besides them

them also that were slain in the temple, and they that lay here and there unburied: Which when Titus heard, he marvelled greatly, and said, It is well known to the Lord God of heaven, that I am not the cause of these evils, for I desired to be at peace with them oftner then once, but the seditious evermore would have nothing but war war.

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wax very great in the town, amongst the seditious, which never lackt before this, for they took it always from other men by force, till now at length they were distressed with hunger themselves, so that after they had eaten up all their horses, they eat also their dung, and the leather of the chariots; neither was there lest any green boughes on the trees, not any hearbs, that the seditious might get to cate.

For the Romans had hewed down all the trees, and cut down all the bushes round about Jerusalem, by the space of thirteen miles, so that the whole field and territory of Jerusalem was spoyled, which heretofore was replenished with marvellous goodly gardens, and most pleasant Paradises.

After that the Romans made up another Iron ram, very terrible; this they bended against the walls, to see if there were any souldiers left in the town, so stout as they

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were in times past: When the Captains of the seditious saw that, they issued out with their companies against the Romans, and slue very many of them in that skirmish. Wherefore Titus said, It is not wisdome to sight with them any more, but rather with the rams to shake and batter the wall, for they have no more but this wall lest, and so we may bring our whole host at once upon them, and subdue the seditious.

This counsell of Titus was liked of all the Princes and people. The Captains of the seditious mistrusting no lesse then the Romans intended, that they would be occupyed hereafter in battering the wall, began to build a countermure within, overgainst the place where the Romans virought vith their Ram, vinich vias in the plain by the Tomb of Iochanan the high Priest, for there was none other place besides, that they might approach unto vith their Rams; and there the Rams had made two breaches in the two other walls before.

The seditions made this Countermure, because they were not able to burn the iron Ram as they had done before, being now almost famished, and so pin'd away, that they could scarce stand upon their Legs: For it they had been so lusty as they were before, and able to set a fire the Engines, the Romans

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had never been able to win the Town, but should have been compelled to leave the affault, as they were constrained to give over skirmilhing and fighting. On a certain time, when the Romans fled, the feditions purfuing and killing many of them, faid the Remans will be weary, leave of their fiege, and go their waies, that we may dwell at liberty, and turn to the Lord our God. And when they returned at this time (or at any other time) prosperously into the Town, they oppressed the people more cruelly, exacting food of them, and faying, give us meat, if we will not, we will cat your field, and your fons, But the Romans took courage to themselves to fight stoutly, and said one to another, let us stick to it hard, and be valiant in our fights, it shall be assame for us to see from these feeble and hunger-starved Jews, which are more like dead Images, then living perfons, Therefore they began most earnestly fet upon the walls, and to make a battery suddenly, they beat down a great part of that inner wall which the Jews had newly erected, and gave a great shout, faying, Fe #falem is won, we have gotten the Town. But when they looked a little further, they elpyed another countermure raised over against the breach: Wherefore the Jews through the Town gave also a great shout, and sounded

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ded their Trumpets, rejoycing that they had builded another new countermure for that which was battered down. The same was in Captain fehechanans Ward. The Romans sceing the countermure, and hearing the Jews make such triumphs in the Town, were much aftonied, all their joy was dashed and threed into dumps, so that they could not sell what they should do with that stubborn people of Jerusalem, which had done them fuch damages. The Romans fet upon the Town again another way, whom Titus willed rather to remove the Engine, and to bend it to the new wall, whiles it was yet green and unfettled, faying, let us batter it and we shall see it fall by and by, and then shall we enter the town. The Roman Captains followed not Titus counsel, but scaled the walls which they had battered. The Jews therefore defending their Countermure fought with the Romans within the breach, repulsed them from the wall and the Town, and so having abated much the strength of the Romans, returned to their lodgings.

Then said some of the Romans, we will never besiege this Town any longer, for we shall not be able to get it while we live. And therefore let us break up and depart, before we be all destroyed with this siege: for except we do so, we shall be consumed therein. Ti-

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tus seeing his souldiers to make so hard a matter of the winning of the Town, called them all together, and said unto them; Tell me now ye Roman Princes, do ye not know that all wars and other businesse what soever they be, are more hard, and require greater diligence in the end, then in the beginning? In which who so travel, if they faint in the end, do they not labour in vain? Even as your labour shall be in vain, if ye give over the slege now.

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consider a Ship, when it hath compassed the whole Sea, and is now ready to arive at the shore, being troubled with a Tempest, if the Marriners should then be negligent, the Ship may be easily lost, and all they which are in it perish, the Marriners disappointed of their purpose, in that they shall not attain unto the place which they covered

to come unto.

Likewise builders, if they finish not their work, but leave off afore they make an end, is not all their labour lost and spent in vain? Husbandmen also, if they till their ground, and then fow it with seed. Shall they not loose their pains,

unlesse they will also mow it?

In like manner, you have fought very long against this City, many Princes of you and northy men have been slain, and now you may see the strongest walls of the Town are broken and made equal with the earth, the people your adversaries consumed with bunger, pestilence and sured:

word: what shall it then avail you all that ever you have done, if you slack your diligence, and will not finish the work of the siege? Have you not then imployed your labour in vain? And why should this new wall so dismay you? Yea, why do you not prepare your selves to beat down this new Wall, which yet is slenderer then the other three that ye have cast down? If so be ye would determine to leave off the sieze, had it not been better for you to have done it at the heginning, whiles your Army was yet whole? Now, when as you are few, and your most valiant Souldiers slain, why do you not rather choose to dethen to live?

Did not you once enter this town, in the time of Nero Celar, and defend his name? now therefore when Vespasian my father raigneth, who is not onely of greater power then Nero, but also more gentle toward you then ever was Nero, If you should abate and slack your endeavour and diligence, it should be to your great shame and re-

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nd d: Why take ye not example of these Iews valiantnesse; whom now already, sword, pestilence,
and famine bath wasted, so that they have no
hope lest: neverthelesse, they fight still, and newer give it over. Do you not see every day,
how some of them issue out of their Town, and
boldly assail you, not without jeopardy of their
lives, insomuch that sometimes they dye for it?
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Which things they do for none other canse, then to get them praise and renown for their great

proweffe.

When Titus had well debated these and fuch like things, in the ears of his fouldiers, a certain valiant man named Sabianus, faid unso his fellows, Who fo dare go with meto affault these Jews, let him comehither to me, that we may fulfil the command of Cafars fon our Lord and Captain. Aud forthwith he took his Target, and his drawn fword in his hand, made toward the town with a eleven tall fellows following him, whole valiantnesse and courage Titus wondred at

The lens kept their ward upon that part of the wall, where the Romans had a repulse of late of owner they faw Sabianus and his company drew fast toward them, they began to affait him with stones and arrows, but S4bianus fetting light at them, urged the Iems. Shortly one of the Iews met with him, and gave him fuch a blow, that he felled him to the ground, yet he gat up again, and fought for all that wound manfully, and as one that had rather leave his life, then to fight till another Israelite came and slew him out-right. Three also of his fellows were killed fighting valiantly in that place, the other eight returned to the Camp, fo fore wounded, that they

they dyed the next day every one. Further, other Romans feeing Sabianus act, and studying to do she like the next night they took a counsel shout a twenty of them, and agreed to assault the rown.

This their enterprise when they uttered to the Andard bearer of Titus, he and many other of the Romans went swith them. They all scaling together, and clammering up the breaches, get up upon the wall founding a Trumper, and gave a great shout. The Iews being at their rest as men opprest with hunger and wearinesse, and hearing this alarum and shout of the Romans, were wonnderfully amazed, not knowing what the matter meant, or how they should defend themfelves. Titus also heard the shout; and when he had enquired the matter, he chose out certain valiant men, and drew towards the breaches with them. In the mean scason the day was broken, and the Jews rifing from their fleep, espyed Tites, upon the walls, and marvelled thereat greatly. The Romans therefore gathering toward Titus, came very thick into the Town, some by the breaches of the wall, and other some through the vault, whereby the Jews were wont now and then to make irruptions, and to recover themselves within the town again. Jews fet themselves in aray against the Romans

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mans in the very entry of the Temple . upon whom the Romans ran with their drawn fwords, for they had none other armour, nor the Iews neither, being so hastily taken at such a sudden. The battel waxed very hard and wounderful vehement on both parties, the like was never feen in Ierufalem, nor heard of in any time : for every man clave hard to his next fellow, and no man could flee to no fide. Wherefore the battels waxt ffrong; with clamours and shouts on both parties? now the joyful shouts of the vanquishers, now the wailings on the other fide of them them that were put to the worle. The Romans encouraged and exhorted one another to fight, faying, this is the day which we have long looked for. The Iows again took heart unto them, faying, It boots not to flee hence but for the glory of the Lord and his Temple, let us dye manfully, as necessity constraineth us: and so doing, we shall, be counted for facrifices and offerings. Which earnestnesse on both sides, filled the entry of the court of the Lord with blood, that it stood like unto a pool or pond. And that fight continued from the morning, till that time four dayes.

Then a certain souldier of Titus, whose name was Golinus, a valiant man, as was ever amongst all the company of Kurtum, he see-

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ing the lews to prevail, and to have the upper hand of the Romans, which now had left off fighting and fled, the Jews pursuing them: in a rage he ran against them, and met them at the wall which Herod builded, called Antiechia drove them back, and made them to take the entrance of the Temple again, whereas preafing into the routs of the Jews, he was wounded of a certain Iew. And when he perceived himself wounded he would have lept backe, but stumbled at a stone in the pavement of the court of the Temple, and fell down, where he fought yet still, till a certain Iew killed him out right. He fought indeed very boldly and valiantly, but unwarily, for he confidered not his ground wherein he had to do with the lews.

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Titus waiting for Golinus return and hearing him to be flain, would have gone himfelf to rescue the rest of his that were with
him: but his men would not suffer him, searing least he himself should be flain. The
lews therefore got the upper hand that day,
and slew wonderful many Romans in that battel, spoyling them also (which were killed)
of their armour.

These were the names of the Iems that made the skirmish: Of the company of Captain Fehochanan, Elasa, and Iphtach;

of Schimeons company, Malchish, and fair keb, a Prince of the Edomires , and Arfimen and lebuda, of the company of Elegant, the fon of Avani. These with their companies made this flaughter of the Romins in the entrance of the Temple, and drove them back to Antochia, where they kept them up that they could not get out. Wherefore when Titus perceived that the Antechia was in the Remans way , and hindred them, he caused it to be razed and pulled down to the ground; these things were done upon the fifth day of May, the third moneth, upon the even of the folemn festivall day of weeks, which otherwise is called Pentecost, and that was the I 4. moneth from the beginning of Titus siege against this City.

Shortly after, upon the third day of the feast of weeks, the fews as many as were at Jerusalem, kept holy days, and celebrated the feast. Titus taking with him fosph the son of Garion, went into the house of the sanctuary, where the seditious and souldiers of the Iews were gathered together, and called unto sebockenan and the rest of the Captains of the sedicious, to whom he spake by the means of sospeth, being his interpreter in

this wife.

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upon it this great evill and mistblef? If so be thou trust so much to thy strength, come forth to us with thy men into the fields, and we shall fight with thee thy fill. Is not this your foleman festivall day ? Why then will ye fight in the place where ye should offer your sacrifice? Te pollute and defile the Sanctuary of your God, and his Name, and we spare it, knowing it is the bonse of God : And the onely cause why we make par apon you, is your stubborn stiffe-neakedness, that you will not submit your selves to us, whom God hath given the dominion unto, whose will ge labour in vain to disappoint. Either therefore if ye will fight no more, humble you selves under our subjection, that ye may save your lives; or else if ye be determined still desperatoly to fight with us, then get you forth from bence, and let us go into the fields, there to fet our battells in aray. Why will you defile your Sanctuary, and hinder the worshipping of your God ?

Much more besides this spake Titus, partly blaming their stubbornness, in that they had defiled their temple, and yet ceased not to politite it more and more; partly with hir words and gentleness, exhorting them to yield, admonishing them not to resist so mighty an army, when as they could not do it without danger of utter destruction.

These and many other things Joseph expressed pressed in Hebrew to the people, as Titus willed him, but the Iews answered never a word; for Iehockanan had given charge that

no man should speake.

Then Captain Iehochanan answered Time himself, saying, We can offer no kind of sacrifice more acceptable to God, then to yow jeopard, and abandon our own bodies and blood, for his names sake: Wherefore we will dye free in this our town, and will never come in bondage to serve you.

"ing, This your city, I grant is a holy City, and your Temple is most holy, which no man doth deny: but ye have grievously finned, in that ye have polluted the Temple of the Lord your God, by shedding in it the innocent blood of Saints, and Priess of God, with other most godly and holy

ec men.

"hall be accepted for facrifices, and offerings
before God? yearather, God abhorreth
and detesteth you utterly; when as he re
quireth in his facrifices, that they should
have no default nor spot: but yeare all be
footted, so that no sound place is lest in
vou.

"By what reason can ye then say, that ye

"For tell me I pray you (I pray you) if then be any more abominable spot in man

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"then fin, when as he transgresseth the Law "of God as ye have done; Neither is "there any wisdom or intelligence in you." " For wise men would wisely bear with the " calamities of times, and know the courses of things. How then are ye fo foolish to " fay that ye are an acceptable and well "pleafing facrifice to God, when as ye refift "the will of God fo proudly : But thou "Fehochanan, and the rest of the seditious "Captains that are with thee, tell me, art thou not a mortal man, fubject unto the "greifs and vexations of this life, and "worms meat as we be? Should he not " displease thee, that should take away a Ta-"ble or fuch like thing, prepared to the ho-"nour of thee, and wouldst thou take it "in good part, and hold him excused that "should so do unto thee ? Why then hast "thou taken away the facrifices of thy God "out of his Temple, and hast stuffed it with "innumerable dead bodies? Who can fee or " hear this, and abstain from weeping, when "he shall know so many Israelites to have "fuffered death by thee, and Schimeon, and " Eleazar thy fellows? Neither canst thou "yet apply thy minde to cease and leave of "thy malice, and yet neverthelesse perswad-"est thy self that while that God is with "thee, and that thou with thy fellows, art

Bb

"an acceptable and well pleafing facrifice unto God, nothing perceiving that your fins seperate you, and keepe you fastunder more strongly then any brasen wall.

"It is true I confesse, that it becommeth ec every valiant man, to stand stoutly in the or defence of his people, City, and country. For it is better to dye valiantly, then to come into the subjection of his enemy that goeth about to pluck him from his religion, and drive him on of his country. " But I came not hither for that intent, to draw you from your religicon, nor to banish you out of your land, or " else to destroy it and your cities: but this "is the cause of my coming hither, to "offer you peace, and to make a league " with you, that ye should take upon you cc our yoak, and be our subjects as ye were before. Where did you ever hear of a e people in all the world that hath shewed "themselves somerciful and gentle; both to-"wards other, and towards you, as we have "done :

"after he had wasted our Country, and at length was taken by us, was he not had in great honour and reputation of us, and with such humility handled, that we made him King of his people: And so dealt we

" we with Antiochus the Macedonian, and "other Kings that we took prisoners. Ye " brag that ye keep the watch of your God! "why then follow ye not the example of 122 "chenish your King! who to fave the "Temple of your God from destruction, "and least your people also should be "led away into bondage, or be destroyed with the fword, yielded himself and his "house into the hands of the King of the Chaldees. Why spare you not your own

" lives, your city and fanctuary.

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"Now therefore hearken unto me, and I " will make a league with you before the God of this house, who shall be a witness betwixt me and you, by whom I swear, that I will never break this league, neither "do you any harme, nor spoyl your goods, "nor lead you away captive, nor yet con-"fiture any Ruler over you, but a lew of " your own nation, even Joseph the Priest "which is with me, shall be your Prince if "you think it good; and all the faithfull " men also which are with me, shall return "home again; ye shall inhabit your own "land, ye shall have the use of the fraits "thereof with peace and quietness, without "any corruption, of alteration of the fet-"vice of your God; wherefore eredit me, B b 2

"and take a league with you. And that you may trust me the better, ye shall have pledges, Joseph a Noble-man of your country, and other Princes and Noble men of the Romans. Come forth therefore and intreat a peace with us, bow your shoulders, and humble your necks to serve us, like as all other nations do, and as you have done your selves in the time of Nero Casar, that ye may live and not be destroyed, keeping your religion fafe and sound.

Foseph the Priest hearing the words of Titus and his clemency, in that he was minded to spare the Iews, burst out aloud and wept in the presence of the Captains, and of the seditious very bitterly, but they no-

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thing regarded it.

do nothing with the seditious, said unto their Princes, I marvell nothing that this city tends to desolation, and destruction, for I know the end of it is at hand. But this is it that I marvell most, that ye have read in the book of Daniel, and understand it not, which is now sulfilled in all points, and yet never a one of you doth mark it: The continual sacrifice is already ceased a good while ago, the annointed Priest is cut away, and put down. These things though they be most manifest, yet

yet your hearts cannot believe them.

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And many other words spake loseph, sull of admonition and consolation, but the Jews resused to hear him: When he had made an end therefore, and the seditious had so hardened their necks, Titus turned him, and departed out of Jerusalem, saying, Let us go hence, least their sins destroy us. Wherefore he pitched his tents without the city, in the same place where he encamped at the sirst. For he was asraid both for himself and his army, least they should be circumvented and closed in, and slain cruelly in so great city as that was.

Certain of the Priests of that time, and of the Nobles of the town, with other godly men, did wisely see to themselves, and came forth to Titus, submitting themselves to his mercy, and were received of him peaceably with great honour, whom Titus commanded to be conducted into the land of Goshen, where in times past the Israelites dwelt in the days of Jacob their Father, and Joseph

Lord of Egypt.

Thither sent he them, and gave it them in possession, to them and to their heires for ever after; commanding a company of the Caldees to safe conduct them, till they came to the land of Gosphen.

Titus directed his letter also to the Roman A a 3 President

President which was fet over Egypt, to take piry of the Jews that he had placed in the land of Gofben, to fullain and fuccour them, and to fee that no Reman nor other should dothern harm, or annoy them by any manner of means. Many other also of the Jews coveted to go forth of Jerusalem, but they were disappointed by the seditions, that they could not do as they intended. And who can tell whether they were entangled with their own fins, and destined to destruction with their seditious brethren, when as their hands also were polluted with the cruelty and iniquity of the feditious? Wherefore the feditious closed up all the walls about the temple, that none of the Iews which were in Ierafalem might get out to Thus.

When Titus knew that many of the lens were defirous to flee unto him, and could not because of the seditious, he went again to the place where he was before, and Jofeph with him: Whom when the people faw to be there with Titus, they fell a weeping, and faid unto him, Weacknowledg our fins, and the transgression of our fathers, we have swerved out of the way, against the Lord our God, for we see now the mercy and gentleness of Titus, the son of Cafar, and that he taketh pity upon us; but what

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can we do, when it is not in our power to flee unto him, because of the cruelty of the seditious? The seditious hearing them talking with loseph, in the presence of Titus, and that they spake reverently of him, and honoured his father, calling him Lord, they ran upon them with their drawn swords to kill them; then cryed they unto Titus, Dear Lord and Master rescue us: The Romans therefore made speed to deliver them out of the hands of the seditious; So rose their a fray in the midst of the Temple, between the Romans, and the Iews; The Romans fled into the place called Sanctum Sanctorum, which was the holiest of all, and the Jews followed after, and flue them even there.

Titus standing without, cryed unto febochanan, and said unto him : Hearest thou, Ichochanan, is not thy wickednesse yet great enough? Wilt thou never make an end of mifchief? where is the honour of thy God, is it not written in the Law of thy God, of the Sanctum Sanctorum, that no Stranger ought to come at it, but onely the high Priest, and that but once a year, because it is the holiest of all. And now how direst thou be so bold to kill those that are escaped unto it? And how dare you shed the blood of the uncircumcifed therein, whom je abhor, and yet mix their blood with yours? The Lordyour G O D is my witnesse, that I would not bave B b 4

bave this House destroyed; but your own wicked work and your own hands pull it down .. And would God you would receive your peace, which if it were once done, we won'd honour this house of the fantuary and temple of the Lord : yea we would depart away from you. But your bearts are hardned like Iron, and your necks and forebeads, are become obstinate as Braffe, to your own undoing. For ye Shall carry your own fins, and dye in the Land of the Romans; I and my fathers house are innocent and guiltlesse of your death, as the Lord and his temple, in whose presence we stand, shall bear us witnesse this day.

But when he saw that none of the seditious gave any regard to his words, he chose out of the Romans thirty thousand valiant fighting men, and gave them commandment to take and occupy the entry of the Temple, which is a holy Court, and determined to go with them himself, but his Nobles would not fuffer him, but willed him to remain upon a high place, where he might behold his fouldiers fight: and when they fee thee a far off, their hearts shall be comforted and they shall fight according as thou wilt wish them : but come not at the entry of the Temple thy self, least thou be destroyed

amongst other.

Titus followed the counfel of his Captains,

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tains, and went not out at that time with his men to the battel. He made chief Captains of that hoft of thirty thousand, one Karilus and Rostius, two Noble men, whom he commanded to set upon the Jews that night, when they should be asseep with weariness.

The Romans therefore doing after his commandment fet upon the Fews, but the Fews having intelligence of the matter, kept diligent watch, and withstood the Romans all the night. But the Romans were not hasty to fight in the dark, fearing least it might turn to their own harm. As soon therefore as it was day, the Fews divided themselves, and bestowed their companies at the gates of the entrance, and fought like men.

Karilus and Rostius beset the Temple round about, that not one of the Jews might escape out, and so the battel encreased between them for the space of seven dayes, sometimes the Romans getting the upper hand of the lews, driving them within the entrance: sometime the lews encouraging themselves, made the Romans retire, and pursued them to the walls of the Antochia: in like manner

fought they these seven dayes.

Afterward the Romans returned back from the Fews, and would not fight hand to hand with them any more. Then Titus commanded.

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manded the walls of the Antochia to be pulled down further, that their might be place

for all his hoft to enter.

The famine in the night season grew more grievous, so that no food was left. For the Iews began now to issue out, and steal horses, Asses, and other beasts, whatsoever they couldcatch, even out of the Romans Camp, that they might dresse them some meat, and sustain their lives; which they doing oftentimes, at length the Romans perceived it, and were wonderfully displeased at the matter, wherefore they set watch and ward round about the camp, least by the deceit of the Iews they should be spoiled of their cattel. So after that, the Iews could steal no more thence.

Afterward notwithstanding they armed themselves, and issued out at the Bast gate, and brake the Wall that Titus had raised for his own safety, least the Iews should issue out upon a sudden, and come upon him at unawares. A fort of tall fellows therefore of the youth of the Iews issued out at the breaches of the wall, and got up quickly to the Mount Olivet, where they found Horses, Mules, Asses, and much other cattel, and slaying their keepers, they drove them before them with great shouts into the Town. The Romans perceiving that, pursued them Wherefore

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Wherefore the young men divided themfelves into two bands: the one to drive the
booty, and the other to refift the Romans. So
there was a fore fight between them, but
the Jews got the upper-hand, and went
their waies clear with the prey toward Fernfalem.

the necessity of hunger, and fought for their living: the Romany had no cause to fight, save onely for shame, to see their cattel driven away before their eyes, for otherwise they put not their lives in jeopardy to fight unto death, as the Jews did, yet there was many

of the Romans flain in that fight.

The Jews while the Remans pursued them in vain, they got into the Town with their spoil and prey, and straightway turned upon the Remans, and drove them back, pursuing them again till they came almost to Time Camp, which when the other Remans saw, they issued forth to the rescue of their sellows, and pursued those young men, either to kill them, or take them, albeit they escaped to the Town without any harm, save that they took a boy, and brought him unto Time. He that took this lad, was called Pornus.

So the Romans prevailed against the Jews at that time, and for certain token of victory they

they had this young Jew prisoner. Pornas that took him, was had in great estimation for that act of Titus and all the Romans.

Titus apparrelled the boy, and committed him to Fosephus to keep. This boy had a brother amongst them that escaped into the Town, a vile personage, evil favoured, and of a low stature, his name was Fonathan. He seeing his brother taken prisoner, cometh forth of the Tomb of Fochanan the High Priest over against the Romans, and cryed unto Titus, and to all the Army, saying, if there be ever a man among you, let him come forth unto me, here will I abide him, and fight with him upon this ground: and ye shall know this day, whether the Romans or the lewes be the better men.

The Romans despised him, yet durst they not meddle with him, but faid, if we kill him, we shall never be counted the better men for such an act, and if he should kill any of us, it should be a great dishonour to be slain of a wretched captive. Ionathan said to the Romans, How much is themanhood of the Romans to be regarded in our eyes ? Have not you been flain and put to flight by us ? what were you then if bands and companies of the Gentiles came not every day to ayd you ? If they had not refreshed you; we had long agoe eaten youup. We have

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destroyed our selves, one another with civill wars, fo that we are but few left; but what are you? Who is so hardy of the best of you all, to come and declare his Arength, and to fight with me ? I am one of the meaneft, and outcasts of the Iews, pick you out the chiefest and valiantest man amongst you all, and you shall know by and by, whether part is more valiant. When lonathan had spoken thus proudly, there came forth one of the most valiantest souldiers of the Romans, whose name was Pornas, the same that had taken the brother of this lonathan, and brought him to Titus; he came no sooner at Ionathan, but he was killed of him straightway, leaving behind him a double inheritance to Ionathan, and the Romans; to Imathan a fame of fortitude and valiantness, to the Romans shame and reproach.

When Ionathan had flain the Roman, the Iews changed his name, and called him Ielonathan by an honourable name, and gave him a Scepter of dominion in his hand: But Iehonathan when he had gotten the victory, gave not the power to God, but ascribed it to his own prowesse, and became very proud withall; he was not content with one victory, but would yet provoke the Romans, tailing at them, and calling for another valint Champion to be sent him, that I may kill

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kill him (faith he) and declare my force upon him a and even as he faid fo, one of the Romans whose name was Pernan, struck him through with an arrow at unawares, and killed him; by whose example ye may perceive, It is every mans part chiefly to take betd, that when they overcome their enemies, they rejoyce not over much, nor wax proud for the matter, for who knoweth what end they shall

have themselves ?

These things done, the Jews seeing the walls of the temple, and three walls that compassed the town, to be razed and pulled down, knowing also that they had no help left, nor any thing to trust unto, they confulted what was best to be done. There was a great house joyning upon the side of the temple that King Solemon had builded, of great height, whose walles also the Kings of the second Temple had raised on height, and had decked it with Timber offirre, and Cedar trees. The Jews went and annointed every where the Cedar Timber of the hould with brimstone and pitch aboundantly, & when the Romans came again to the temple to assault the Jews, and pursued them unto that pallace: They entred the pallace after the Jewes who went out again another way. and some climbed up to the battlements of long house, others set up ladders to scale it: The white rejoyce

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rejoyced they wonderfully, faying, The pallace is taken, now have the Iews no place left to flye unto for refuge. Thus when the Remans had gotten the pallace, and the house was thrust full of them, a certain lem, a young man vowing himself desperately to dye, went and thut up the pallace, and fet fire on the gates before annointed with brimstone and pitch, and straight way the fide walls of the house and the whole building began to be on a light fire, so that the Romans had no way to escape, because the fire compassed the house on every side.

The Fews also stood in harnesse round about the House, least any of the Romans should escape. Wherefore so many of the Romans as entred into the House, were de-Broyed with the fire, which was twenty two thousand men of war. Titus hearing the cry of the Romans that perished in the fire, made speed with all his men to come and refcue them, but he could not deliver them out of the fare, it burnt fo vehemently, wherefore Titus and his wept bitterly. The Romans that were above upon the house, when they law there mafter Titus weep, and thefire to be into fine between them, that neither couldcome one vay to another, they cast themselvesdownhead tso long from the battlements of the house, he which was very high, and dyed, faying, we lliw

will dye in Titus presence, to get us a name

thereby.

The lews kept the gates of the Pallace, and if they perceived any man go about to escape out of the fire, or to come down off the battlements, them they killed with their swords.

In that fire was a certain Noble man of the stock of Kings, whose name was Longimus, to whom the fews cryed, and stouted him, saying, come hither unto us, that thou mayest save thy life, and not be destroyed; but he durst not go out at the gate, searing least the sews would kill him. Wherefore he drew out his sword, and thrust himself thorow before their faces.

Another Noble man also was in that fire, whose name was Arterius, who looking forth from the top of the house, saw one of his dear friends by Titus, which was called Lucius, to whom Arterius called, saying my dear friend Lucius, get on thy Armour and come hither, that I may leap down upon thee, and thou mayest receive me. If I dye, I make thee my heir, if thou dye, thy children shall inherite my goods. Wherefore Lucius ran and held his sap open at the house side, and Arterius leapt down, and light upon him with such weight, that they both dyed therewith. Titus commanded the cove

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nant that they two made before their death, to be written on a fword with blood, and their friendship to be noted in the Chronicles of the Romans, that it might be an example to all men to learn true friendship by : At that time therefore the fews revenged themselves meetly well upon the Romans. The fire burnt till it came to the Chiskiiahu King of Februdah, and had almost taken the temple of the Lord, which the Romans feeing, fled out of the town, and got them to their tents, a great part of them being destroyed by the cruelty of the fews, so that few of them remained: The rest therefore lay still in their siege round about the town, saying, We shall not be able to win the town by the fword, but rather we must be fain to drive them to yield by famine, wherefore they compassed it on every side : In the town was now no victuals left.

There was a certain Noble rich woman at ferusalem, of a noble house also, whose name was Miriam, her dwelling was beyond Iordan; but when she perceived the wars to grow more and more in the time of Vespasian; she came up with her neighbours to Ferusalem, bringing with her not onely her men servants, and women servants, and all her whole family, but also her goods and riches, which were very great.

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When the hunger was grievous at Ierufalem, and the seditious went from house to house to seek meat; they came also to this womans house, and took away from her by force, all that ever she had, and left her nothing remaining. By this means she was oppressed with very great hunger, so that she wished her self out of the world, but her time was not yet come to dye: wherefore that she might flack her hunger, and sustain her felf, she began to scrape in the chaffe and dust for beasts dung, but could finde none. She had one fon, and when she saw the famine wax greater and greater upon her, she laid aside all woman-hood and mercy, and took upon her an horrible cruelty: For when she heard her boy weep, and aske for meat, which she had not to give him, she faid unto him, What shall I do my fon! for the wrath of God hath environed the whole city, in every corner thereof famine raigneth; without the city the sword killeth up all, within we stand in fear of the seditious; our enemies prevail without, in the town are fires, burnings, and ruines of houses, famine, pestilence, spoyling and destroying, so that I cannot feed thee my son. Now therefore my son, if I should dye for hunger, to whom should I leave thee being yet a child? I hoped once that when

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when thou shouldest come to mans estate, thou shouldest have sustained mine age with meat, drink, and cloth, and after when I should dye, to bury me honourably, like as I was minded to bury thee, if thou shouldest have dyed before me. But now my fon, thou are as good as dead already, for I have no meat to bring thee up withall, because of this great famine, and cruelty of the enemies, both within and without : If thou shouldest dye now amongst others, thou shouldest have no good nor honourable Tomb as I would wish thee : wherefore I have thought good to chuse thee a sepulcher, even mine own body, least thou shouldest dye, and dogs eat thee in the freets; I will therefore be thy grave, and thou shalt be my food: And for that, that if thou hadft lived and grown to mans estate, thou oughtest by right to have nourished me, and fed me with thy flesh, and with it fultain mine age, before that famine devour thee, and thy body be confumed; render therefore unto thy mother, that which the gave unto thee, for thou camelt of her, and thou shalt return into her. For I will bring thee into the self same shop, in the which the breath of life was breathed into thy nofirils; for asmuch as thou art my well beloved fon, whom I have loved always with CEZ

all my strength, be therefore meat for thy mother, and ignominy and reproach to the seditious, that by violence have taken away our food. Wherefore my son hear my voice, and sustain my soul and my life, and go to the end that is determined for thee by my hands, thy lot be in the garden of Eden, and Paradise; be thou meat for me, and a rebuke and shame to the seditious, that they may be compelled to say, Lo a woman bath killed her son, and hath eaten him.

So when she had thus spoken to her son, she took the child, and turning her face away least she should see him dye, she killed him with a sword, and after cut his body into certain pieces, whereof some she rosted, some she fod, and when she had eaten of

them, she laid up the rest to keep.

The savour of the sless to the people, they said one to another: see here is the smell of rost-meat. Which thing came to the knowledg of the seditious at length, who went into the house of the woman, and spake roughly unto her, Why shouldest thou have meat to live with, & we dye for hunger? The woman made them answer, and said unto them be not displeased I beseech you, with your handmaid for this, for you shall see I have reserved part for you. Sit you down therefore,

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fore, and I will bring it you, that ye may tafte thereof, for it is very good meat. And by and by she laid the table, and set before them part of the childs fiesh, saying, Eat I pray you, here is a childes hand, fee here his foot and other parts, and never report that it is another Womans Childe, but mine own onely Son that ye knew with me, him I bare, and also have eaten part, and part I have kept for you. When she had spoken, she burst out and wept, saying, O my Son, my Son, how fweet wast thou to me whiles thou yet livedst, and now at thy death also thou art sweeter to me then hony. For thou hast not onely fed me in this most grievous famine, but hast defended me from the wrath of the feditious, wherewith they were incenfed towards me, when the fmel of the meatbrought them into my house. Now therefore are they become my friends, for they fit at thy Table, and I have made them a feast with my flesh.

After she turned her to the the seditious, and bad them eat, and satisfie themselves for why (saith she) should ye abhor my meat which I have set before you: I have satisfied my self therewith, why therefore do you not eat of the self of my son? Tast and see how sweet my sons slesh is, I dare say ye will say it is good meat. What needeth pitty? Ought ye to be more moved therewith then

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a Woman ? If ye will in no wife car of the facrifice of my Ion, when as I have eaten thereof my felf, shall nor this be a shame for you, that I should have a better heart and greater courage then you? Behold, I have prepared a fair Table for you, most valiant men, why ear ye not? Is it not a good feaft that I have dreft for you and it is your will that I should make you this feast. It had been my part rather to havebeen moved with pity of my Son, then yours: and how chanceth if therefore that you are more merciful then I? Are yenot they that spoiled my house, and left me no kinde of food, for me and my Son? Are ye not they that constrained me to make you this Feaft, notwithflanding the greater hunger that I have ! Why then eat ye not thereof, when as ye were the Authours and causers that I did this deed & The Jews hearing this matter, were wonderfully smitten in sadnesse; yea, even the Governous of the seditious began to stoop when they heard of this, fo that they all in a manner defired death, they were so amazed at this horrible Act. Many therefore of the common people stole out in the night forth of Jerusalem with all their substance, to the Romans Camp, and shewing Titus of this, who wept thereat, and was forry for the matter exceedingly, holding up his hands to Heaven, and crying,

crying, Thou Lord God of the world, God of this house, to whom all secrets are known, which also knowest my heart, that I came not against this City as desirous if Wars, but rather of Peace, which I ever affered them, but yet the CitiZens thereof evermore refused it, although I oftentimes intreated them. And when they destroyedone another by their civil dissention, I would have delivered them, but I found them alwayes like most fierce and cruel beasts, nothing sparing themselves. And this mischief is come now so far, that a woman bath eaten her own flesh; being driven thereunto by most extream necessity. I have beard, and my forefathers have told me, all the power that thou hast exercised in times past towards them and their Fathers, how thy Name dwelt amongst them. For thou broughtest them out of Egypt, with a strong hand, and a freiched forth Arm, out of the House of bondage, to whom also thou dividedst the Sea, leddest them through it dry, and drownedst their Enemies in the water; after conductedft thy people thorow the wildernesse, and feddest them with bread from Heaven, that causedst Quailes to flye unto them, and broughtest out water out of the rock for them. At length thou broughtest them into this boly Land by great and terrible Miracles and Wonders: For thou dryedst up the water of Jordan, and madest them stand up as it were in a heap, till they were passed over: Thou diest ca" fe

cause the Sun and Moon also to stay their course for thy peoples (ake, till they might vanquish their Enemies. Thou wouldest also that thy Name should dwell amongst them, and thou gavest them this City by inheritance: Some of them thou didst choose for thy self to be Prophets, which might correct thy people, teach them, and lead them into the right way, to give them warning of future miseries, that they might take heed, and beware of them. Moreover, thou didft choose of them Priests to serve thee, and to blesse thy people Israel; certain godly men amongst them theu drewest unto thee, and in a fiery chariot thou didst carry them up to Heaven; Thou smotest the tents of the King of Affur, and killedst in them 185 men. These and divers other things have I heard of my forefathers, yea, and of Joseph the Priest a very wife man: And nom, Lord God, this people which I have striven against I would have saved, had they trusted in thee, but thou feest they trust not in thy faving health, but in their own Sword.

When Titus had fayed all these things, he commanded to bring an iron Ram, and to bend it against the new Wall which the Seditious had raised, that they might batter it down; but many of the Nobles among the seditious came forth unto Titus, and made peace with him, whom he placed among his abies many

chief men.

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Shortly after the Romanes set on fire one of the Gates of the Temple that was shut, whose door was covered over with silver, and while the timber of it burnt, the silver melted, and ran upon the ground; so when the Gate was open, the way appear'd which leadeth to the Sanctum Sanctorum.

As soon as Titus saw it, he honoured it with great reverence, and forbad his people that none should come nigh it; Wherefore he commanded a Proclamation to be published throughout all his camp to this tenor; Whosever cometh near the Sanctuary, shall suffer death for it.

He appointed also a strong band of men to keep the Temple, that it might not be prophaned and unhallowed by any of his: But his Princes and Captains answered; Unlesse this House be set a fire, thou shalt never subdue this people, in regard that to preserve it, they vow to die.

Notwithstanding Titus would not hearken to their counsel, but appointed some of his own souldiers, and such Jewes as had come in to him to keep Ward, giving them charge to preserve the Temple and Sanctum Sanctorum, lest it should be polluted.

The seditious Jewes that remained in Ferusalem seeing the Romanes depart from the Temple, and leaving Guards behind, they ran upon them with their swords drawn, and slew every soul of them: Which Titus hearing, he brought his vvhole Army thither against the Seditious, and killed many of them, the rest sled to Mount Sinai.

The next day the Romans fet fire on the Sanctum Sanctorum, laying Wood to the doors that were covered over with gold, and then fyring it; so after the gold vvaxed hot, and the timber burnt, the Sanctum Sanctorum vvas open, that all men might fee it the 9.day of the fifth moneth, which was the very fame day that it was open also in the time of the Chaldees: The Romans therefore rushing into the Sanctum Sancterum, gave a great shout while it burnt, which when Titus heard, he hastened to quench the fire, and fave the Sanctum Sanctorum, but he could not do it, because it was set on fire in so many places: thereupon Titus cryed unto them, that they should forbear, but they would not hear him: For as a vehement floud of Waters breaketh through all things, and drives them down before it, so with such a furious violence the Gentiles rushed upon the Lords Temple, the fire flaming every where our of meafurc.

When Titus faw he could not restrain them from the Sanctum Sanctorum with words, he drew

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Fe die drew out his Sword, blaming the Captaines of his own people, and others that vvere not Romans he killed, and he cryed out so long and so loud upon them, that he he was

grown hoarse.

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The Priests that were within the Sanctum Sanctorum vvithstood the Romans stoutly, till they were able no longer to lift up their hands: Wherefore when they saw there was no other safeguard lest, they leaped into the fire, and divers other sems with them, and so burnt all together, saying, What should we live any longer now there is no Temple? Yet Titus ceased not to strike the people, and chase them from the Temple, and being grown so weary, that all his strength fail'd him, he fell upon the ground, and forbore crying upon them any further.

After that the Sanctum Sanctorum was burnt, Titus arose, and entring thereinto, he saw the glory and magnificence thereof, and believed it was the house of the Lord; for as yet the fire had not consumed all, there-

fore he faid :

Now I well perceive that this is no other then the House of God, and the dwelling of the King of Heaven, neither was it for nought that the fews stood so earnestly in defence thereof; nor did the Gentiles also without good cause send gold and

The Wars of the Jews.

and silver to this Temple from the furthest parts of the World; for great is the glory of it, and it surpasseth all the Roman, and Gentile Temples that ever I saw; The God of Heaven, who is the God of this House take vengeance of the Seditious, whose mischievous and hainous deeds have brought this evil upon them.

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## CHAP. 1V.

He seditious that yet remained at ferusalem, seeing the Sanctum
Sanctorum to be burnt, they set the rest of the Temple a fire themselves, with all the houses that were filled with treasure, and all sorts of precious jewels, and where they knew there remained yet some victuals, they set it also a fire, least the Romans should receive benefit thereby.

After this the Romans quenched the fire, and set up their idols and images in the Temple, offering burnt offerings unto them, and blaspheming, mocking, and railing at the lews, and their laws, in presence of their idols. About that time arose one who prophesied a lye unto the seditious that remained yet at lernsalem, exhorting them to play the men, and oppose their enemies; for now, saith he, shall the Temple be built by it self, without humane hands, that God may declare his power unto the Romans, who now glory in themselves, to have overcome the Iews; therefore if you fight stoutly this day the Temple

Temple shall creet it self; hereupon the seditious set suriously upon the Romans, and slue many of them, which made the Romans who had favoured them formerly, to kill

them like sheep.

These things hapned, because they gave credit to a false Prophet, and marked not the figns that appeared formerly : For the year next before the coming of Velpalian, there was feen a ftar on the Temple fo bright, as if a man had so many drawn swords in his hands'; And the same time this star appeared which was at the folemn paffeover, that whole night the Temple was light and cleer as mid-day, and continued to feven Vnderstanding men knew days together. well enough that this was an ill augury, though others thought it good. The same time also they brought a heifer for a facrifice, which when the was knocked down, she calved a Lamb.

Besides, there was a certain gate called the East gate, that was never opened nor shut, but twenty men had enough to do about it, and the creaking of the ginn and hooks might be heard a far off; this gate was found open without any mans help, and they could not shut it, till a great number joyned their strength.

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There appeared also the same time, four chariots with horsemen, and great blasts in the skie, coming towards Ierusalem. In the feast of weeks, the Priest tikewise heard a man walking in the Temple, and faying with a great and wonderfull terrible voice, Come let us go away out of this Temple, let us hence away.

But especially there was one surpassed all these; a certain man in the City of a base degree, called Ioshua, began to cry upon the feast of Tabernacles, in this wife; A voice from the East, a voice from the West, a voice from the four winds of the heavens, a voice against Jerusalem, a voice against the Temple, a voice against the bridegroom, a voice against the bride, and a voice against the whole people.

Thus he cryed very oft, so that they of Terusalem hated him, and said unto him, Why cryest thou always this cry; But the Governour of the City forbad them to wrong him, supposing he was mad: Therefore for four years space he never left crying out, Wee to Ierusalem, and to the Sanctuary thereof.

When the wars had begun, and the town was befieged, it fortuned as he wandred up-

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on the walls, he added this also unto his cry, Wee unto my self, and with that a stone came out of an Engine from the camp, that dashed out his brains.

At that time also there was a writing found graven in an old stone; What time the building of the Temple shall be brought to a four square then it shall be destroyed: Now when the Antiochia was taken and razed by the Romans, and the Walls of the Temple were all bruifed, the Iewes making speed to repair the ruines and dilapidations, without remembrance of that old Writing, they made the Temple four square. Besides these words were found in the Walls of the Sanctum Sanctorum, When the whole building of the Temple shall be four square, then shall a King reign over Israel, and that King and Ruler shall reign over all the Land of Israel. Some interpreted this of the King of Ifrael; but the Priests said, It is the King of the Romans,

The whole Roman Army being now come into the Temple, and the Jews fled to Mount Sion, the Romans set up their Idols in the Lords Temple, and railed at the Iews, It happened, that there came down to the Romans a little boy of the Priests from Mount Sion to a Captain of the Wall, Keeper of the Temple, desiring him to give him some water, he taking pity on the boy, gave him

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some; the boy taking the vessel the vvater vvas in, first drank himself, then ran away with the rest: the Captain made shew to run after him, but let him go of purpose.

Once when the Romans were at their facrifice with Titus, some Priests came and befought him, that he would not kill them, he answered, Why do you wish to live now, and not rather dye with your brethren who have suffered death for Gods the sake of this House, whereupon he commanded they should be all flain.

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After Schimeon and Fehochanan fent to Titus for peace, he answered, this thing ye seek to late, but how cometh it to pass, that you beg your lives now being so few, and that ye have wasted all things so desperately: ye desire life and yet persevere in your malice, still holding your (words in your hands; have we not now takenyoir City, Temple, and the Sanctum Sanctorum, what is there left for you to put hope in, therefore cast away your swords, and lay down your armour and then if you come to me, I know what I have to do, peradventure I shall be gracious unto you,

Schimeon and Fehochanan answered We have sworn by the Lord our God, who is God of Heaven and Earth that we will never bear the yoak nor serve thee, or make any peace to be subject to thee, therefore if it be thy pleasure to shew us

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mercy, we will take our journey into the wildernesse: in granting this, we will report to have found favour, if not, we will remain in this place to see what manner of death we shall dye.

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Tiens hearing this, was much inconfed and faid, remains the pride of your hearts, and the hardnesse of your neck still with you, though ye be captives, dare ye get be so bold as to say, ye have

Sworn to not endure our yoak!

Then Titus gave commandment to the Romans that they should not omit any opportunity to set upon the seditious, and by one means or other, to destroy Schimeon and Jebechanan. There was at that time, a certain man of the Kings blood, whose name was Serach, he accompanied with all his brethren and Son's that were there with him of the Kings blood, came down from the mount Sion to Titus, who received them honourably, and gently ordered them.

When Iehochanan and Schimeon understood that Serach and the rest were gone, and had yielded themselves to Titus, they went and set fire upon all that was in the Kings Pallace, that the Romans should have no commodity

thereby.

From thence they went to the Temple, where they found certain Noble men, and Captains, whom Titus had put in authority about

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about the Temple, of whom three were chief: one Captain of the horsemen, the fecond of the chariots, and the third of the foormen, him they killed and took his companion alive. This befought them that had taken him, that he might be brought to Schimeon their captain: let him (faith he) do with me as he lift, and in this one thing let me finde favour at your hands. They agreed, and brought him to Schimeon, who commanded his fervants, as foon as he was come, to flay him. But while he that was appointed to this bufinesse made delay, and killed him not by and by, he whipt down off the hill, escaped, and came to Titus: who commanded him out of his fight, being wroth with him, that he had not fought unto death, rather then to be taken quick.

But with the Jews was he wonderfully displeased, that they had so dispigntfully ordered his men: wherefore he commanded to kill all the Jews, as many as could be sound, in the streets of the city, whom he would have spared before, and caused proclamation to be made throughout all his camp for their safety. Then dyed many of the Jews, so that every place was full of dead dodies. The men of war of the Edimites which were with Schimeon, perceiving how the matter went sent Embassadors to

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Titus to defire peace, and to fave their lives: which when it came Schimeons ear, he went unto them and flue the chief of them, and their Noble men: the rest of the people of the Edomites fled unto Titus. From that time forth, Titus commanded his men to use no more cruelty to the Jews. Soon after fled lebochanan and Schimeon, and hid themselves in certain caves. The rest of the chief men of the Jews that were with them, feeing them now to be fled, came down from the Mount to Titus, and fell down upon their faces before him upon the ground, whom Titus received gently; As for the feditious that were with Schimeon and Iehochanan, they fought till they all dyed together.

Then came forth unto Titus one Ieshua a Priest, son of Schaftai, the High Priest, bringing with him two Candlesticks of gold which were in the Sanctuary, and the tables of gold, with other vessels of silver and gold, and also the holy vestures decked with gold and precious stones, all those he gave to Titus, who made him chief Priest over them that remained, next unto Ioseph the Priest for Titus gave Ioseph authority as well over the Priests and Levites, as over the whole people of the Jews. Then was Gorion the Father of Ioseph that writ this history, brought

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brought out of prison, with his wife and children; among whom was one Bonian. Tolephs younger brother, he was a very wife and godly Priest, by whom God bestowed many benefits upon the Ifraelites : for Titus left him at Ierusalem, and took him not with him, as he did loseph. losephs father lived after the city was taken, twenty moneths, and dyed. They took also one Phineas a Priest, who was keeper of the treasure house, he bewrayed and detected to the Romans, all the treasures of the Priests, and their vestments; he gave also unto Titus a most precious oyl, with sveet odours, and perfumes, and garments also of purple, vvhich the Kings of the second Temple had given. Wherefore both this Phineas, and Ioshua vyhom vve mentioned before, transgreffed the covenant of the Lord, and offended God, in that they delivered his Jevvels to the enemies of his people, which they ought not to have done, but rather to have dyed for the glory of the Lord, as the other Priests did, which cast themselves into the fire.

Thus was the City of Fernsalem taken, with all the precious things that were therein: And Titus went up to the mount Sion, took it, and razed the walls thereof. Three days after, Iehochanan sore vext with hunger,

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lest his place where he lurked, and came to Time, tell down before him, and kissed his feet; saying, Save me O Lord King. Titus commanded him to be settered with iron chains, and when he had caused him to be carried about the camp so bound, and to be mocked of all men by the space of seven days, he commanded to hang him, and so got he a just end, and sit reward for his

cruelty.

Afterward came Schimeon also forth of his den, being driven with famine; he had put on Kingly apparell, and shewed himself a far off, to the Roman hoft; who feeing him, were afraid to go to him, but he called unto them and askt for some Captain: Then one came forth and said unto Schimton, tell me who thou art, and I will not kill thee; Schimeon answered therefore, and told him, I am Schimeen, that feditions Captain of the Jews, which have made you fo much a do, now I befeech thee, shew me so much favour as to bring me to Titus thy master, which he did : Titus therefore when he faw Schimeon, he commanded him to be fast bound, and to be led about the whole hoft, that he might be derided and mockt: Afterward he was put to a fore death; first his head was stricken off, then he was cut in many pieces, and cast unto dogs; so he dyed

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The number of the Iews, as well Citizens as others, that came unto the feast to Ierusalem, which were slain partly by the Romans, partly by the seditious, during the whole time of these wars, was known to be eleven hundred thousand, besides them whose number was not known; onely they were counted which were slain and buried; Besides them, they also were not reckoned, that after the death of Iehochonan and Schimeson, dyed with Eleazar the son of Anani the Priest: They that were led prisoners by Titus to Rome, were sixteen thousand men.

So Titus with Ioseph went to Rome, leaving Bonian Iosephs brother at Ierusalem, who was appointed the chief Priest of them that abode there; for that did Ioseph request of Titus, which he performed. The seditious were all slain, in the battell which they took in hand for the peoples sake, and the Temple of the Lord: They also that Titus took prisoners, were put to vile deaths; for he reserved many to be mocking-stocks in every city, where he passed by in the way to Rome; and in every town he commanded some to be brought forth, and cast unto the Lyops, till they were all consumed.

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CHAP.



## CHAP. V.

Here were certain people at that time, dwelling amongst the mountains of Ararat, that were called Alanites, whose power Alexander

King of Macedonia fearing, closed them on every fide. This people although they had no knowledg of the use of Iron, nor Armour, yet this was there manner, that one of them with a great pole burnt a little at the end, would put to flight a hundred good fouldiers, were they never fo well appointed, and armed Vntill this year they were always shur in, but now being oppressed with a great dearth and famine throughout all the land, they fent Embassadours to the people of Hurkan their neighbours, requiting them that they would open the straights of the mountains, that they might come forth with their wives and children, to feek them food.

The Hurkans granted their requests, and opened them the entrances of the mountains. So they came forth, wandering here

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and there, spoyling divers Countryes, till at length they took their journey toward the Mountains of the Land of Madai, where they found horses, namely, in the desart of Madai, amongst the people of Ararat; They got those horses, leapt upon them, and entred the land of Madain The Prefident or Ruler of the countrey hearing thereof, fled into the highest hills, leaving his wife and children behind him for hafty he was fo afraid of the Alanites, knowing their valianthefs. Straightway he fent with them Embassadours to make peace with them, and he would let them have victuals upon this condition, that they would not spoyl his Country: They made answer, If so be he would keep them, and ler them have food for the space of one moneth, till the corn in their own country were ripe, they would return home again at the moneths end; for we defire not (fay they) thy gold or filver, being men separated from all entercourse in traffick with other people, nor any thing else then food we seek.

This their request the Ruler granted them, and let them have a certain Grain called Mill, sodden with one kind of slesh or other. The number of them was seven thousand one hundred and sifty, and sive thousand one hundred and forty persons. When the moneth

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was ended, and the Alguites understood the corn in their own countrey was ripe they departed out of the land of Madai, according as they had sworn, and returned toward their own countrey of loos of the land of the countrey of loos of the land on the land.

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And as they were a going homeward Mithridates King of Araras came against them to annoy them, minding to drive them from his coafts, left they should wafte his countrey. Therefore while they passed through this country going toward their own, Mithridates made War upon them, but his men were beaten down by the Alamites, like as Camels fall upon the ground when a strong man rreads them down. Then one of the young men of the Alennes, in despight put a rope about Mitbridines Neck, and drew himafter him, unto his great shame. Mitbridates gat out his fword, and cut afunder the rope and fled. To whom the Alamites looking back, faid, Go thy ways get thee home, and make no more war upon us hereafter, for we were not minded to waste thy Land, nor yet to kill thy people. For if we had ever intended it, could we not have done it long ago, when as nothing is betwixt us and you, but the mountains of Ararat? But we were of this mind, that we should greatly offend to kill men of our own shape and likenesse, See now how Alexander, which went about to **fubdue** 2000

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subdue the whole earth, and to declare his power, closed us up within our land, why ? because he was afraid we should come out upon him. But we laught him to fcorn when he did it. If we had lifted, we could have letted him from shutting us in, and to make no peace with him: but we forced not of his doings. For it is our custome to keep us within our Country, we feek no other Land, when as our own land is better then any other. It pleased us well that he inclosed us, that the cruel wild beafts which are in the mountains of Ararat, could have no paffage to us. The cause we came out now, was nothing elfe, then that we were grieved with a great dearth, and we determined to be no longer from home, then till our own fruits were ripe, and then to return, as you fee we If we had been minded to win your land, had we not been able utterly to have overcome you, and to have gotten the dominion over you? But neither ye nor your Countrey did ever delight us greatly, for our manners differ far from yours.

Behold, the King of Madai, when he had kept us for a moneth, we harmed him not, we are not wont to hurt men as ye are, that cannot be content with your own state, but must desire other mens inheritance. Now therefore go and return to your own Countrey,

and

and so will vve to ours, vvithout doing you any more hurt: wherefore ye need not be afraid of us. So the Alanites went home to their own Countries, having slain of Mithridates people, three hundred thousand men, and never a one of their own was killed.

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unto them, to let them understand his valiantnesse, but he could not compasse it, because all his best men were spent in the Wars at Jerusalem. Wherefore he determined to return to Rome, after he had taken Jerusalem, where he abode as yet besides the Antiochia. There he had intelligence that divers of the fews were gathered together, with vvhom was Eleazar the son of Anani the Priess, who during the siege, sled unto a certain hold, called Mezira, whereupon many of the fewes resorted to him.

Titus heating this, that many had joyned themselves to EleaZar, searing lest after his departure, Eleazar might from thence make a rode, and take Jerusalem, and so kill up all the Romans, which should be no small dammage to the Roman Empire. Wherefore he made out against him, and sent thither one Silcham a Noble man of Rome, with a great host to besiege Mezira, but he could not get it.

Wherefore he sent unto Titus for an Iron Ram,

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Ram to batter the Walls withall, which after he had received it, he beat down the vvalls of Mezira therewith. The Jewes feeing that, raised a great Countermure within of Wood and Timber, which the Romans set on fire, and burnt. After that they assaulted the Town from morning till night, at what time the Romans left off, supposing they were not able to prevail against Eleazars defence in the dark.

Eleazar in the mean scason, called an assembly of all the chief men of the few; that were with him, and said unto them in this wise;

" Come hither ye feed of Abraham & King-"ly Priesthood, which have untill this day "ever prevailed against the enemies of God; " Let us hear your advice vvhat is best to be "done against this multitude that is come "upon us at unawares. Ye fee that at this "time chiefly it becometh us to follow the "courage and valiantnesse of our forefa-"thers, wherevvith they were in time past "endued: Confider moreover, that every "thing hath his end, and there are some "times in Wars, when as men are wont to "follow the pursuit, sometime to flee from "the same whom they pursued, and to hum-" ble themselves before them. And it is no " shame to be be bled and disgraced, when as all

cc all things have their determinate end. Al-"beit who so is of an haughty courage, he "must so establish his heart, that he quail not "with fear, then shall he be deemed a valiant "man. If ye therefore be of that courage "that ye fear not death, then will I call you " valiant men and worthy. Confider the " fortitude of Abraham our father, and the "fact that he did : for having but one onely "fon, whom Sarah bare unto him in her "c age, he never staggered nor stayed at it to " offer him up to the Lord God for a burntoffering; for he thought not that he should ckill him, but perswaded himself most cer-"tainly, that he should promote him to the "life and light of the Lord, foralmuch as for "the love of God, and at his comandment, he should have killed him. Weigh the "thing that Josiah the just king did, who set-" ring at nought this wretched life, and aspi-"ing to everlasting felicity, would not avoid "the jeopardy of his life, when as he might have done it. For although Pharaob Necho " faid he came not aginft him, but againft the "King of the Chaldees, yet would not Fofish "hear him, but rather proceeding against " Pharach in arms, was flain in the battel, " and went unto that great light in the gar-"den of Paradife, which is the lot and inheritance

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"ritance of the just ... We know that in this " world no man receives the reward of his "righteousness, but it is laid up for him in "the other world by where he shall reap the "fruit of his righteoufnesse, that he hath "fown in this world. Neither doth long "life in this world profit a man to the at-"taining of everlatting bliffe except he "work i righteoufnesse, and lead his foul "forth of darknotte, into light: like as "contrariwise, shortnesse of life hindreth no "man from everlatting happinetle, if lobe "it, his foul have no defect in those things "that pertain to the world to come. For " which was flain of his brother lived "no long life : yet when he had ended it, "he obtained everlasting rest : but Cain that "lived long in the world, was a wanderer "and a runagate in this earth, and after this "life, went to perpecual misery. Now "therefore my brethren, if we also shall live any longer, our life shall be a miserable "lite, and our dayes, dayes of vanity and travel: yea, our foul as long as it shall remain in this body, it shall be toffed with greateribulation : but if it once go forth then shall it rejoyee, and never be afraid. "And all the dayes that it is in the body, it "never linnerh weeping and mourning : for risthespirit of I fe which is hedged within the

" body, finewes, bones, and other members, or none otherwise then if it were bound with with chains. The spirit is also that which equickneth the flesh, that is taken of the edust of the earth, for Aestreannor quicken the spirit. Besides this, the spirit is that which observeth and marketh the flesh, ec and fearcheth the works thereof, fo long cas it is in the body , yea, the flesh cannot " fee the spirit, but the spirit seeth the flesh ec always, neither is there any member of es the body hid from it. The eyes also of the "body, cannot perceive what time the spi-" rit resorteth to the flesh, and departeth " from the same; for the spirit of man which is his foul, is from heaven, but the flesh is taken from the earth. Wherefore the foul "may remain without the body, but not "likewise the body without the soul; and er when the spirit comes to the flesh, it visi-"teth it as a neighbour is wont to go and " fee his neighbuur, and quickeneth it; and "when again it departeth from it, the flesh " dyeth, and if the foul will follow the de-" fires of the flesh, then this is the death of "the foul; but if it give no care unto the "flesh, then shall the soul come to the light "of life, and the flesh shall dye." "Wherefore the foul is glad when it de-

" parteth out of the body, like as one that

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"hath been bound, is well apayd when he is "dismissed out of prison. For all the while "that the soul is kept closed in the stell, "it is as it were a slave, in most hard and "grievous bondage under a hard master. "Therefore when it departeth from the bo"dy, it is glad, because it must go to the gar"den of Paradise. Thus ye see that in this "life, the soul is compared to a Bond-ser"vant and slave.

Much more then this did he discourse of the immortality and blessednesse of the soul before them, which we have omitted here.

And making then a digreffion from that, he lamented and wept most bitterly for the case of the City of Jerusalem, saying.

Where is now the City of Jerusalem that great and populous city? where is that most beautiful City of Sion, and that holy City which rejoyceth the whole earth? O thou worship of Israel, the mirth of our hearts, whither is thy glory come? Where is thy magnificence, O Jerusalem? Where be the hills of the daughter of Sion? Where be the hills of the daughter of Sion? Where be the Kings and Princes? Where be the Kings that are wont to come to enquire of her welfare in her gates? Where are her Sages and Elders, her young and most valiant men, which were jocund and merry in her streets upon her Sabbaths and sestival

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dayes

dayes dw Where is her famous fanctuary, the dwelling of the Almighry God Where is the house of Sancture Sanctorum, the habitation of holinesse, wherein no man might let his foot but the high Priest, which in all ages onely once a year entred into it? but now O Jeinsalem, thou wa'ft once replenished with people, and renowned amongst Kings, beloved of God, in thee was established the feat of the kingdom of justice and judgement, whose Streets were paved with most precious Marble, whose walls gliffred and shined with the same stone, whose Gates every one were plated with gold and filver, whose walls were builded with great stones most honourably, whose priests in the midth of the fanctuary, like to Angels of God and Princes of Holineste, with facrifices and burnt offerings, made the Lord loving to thee and thy people. How art thou now stuffed full of slain men and carcafes, which have perified, fome by the fword, forme by famine? and how are thy fons that dwelvin thee, and the strangers also that reforted to thee, to honour thy feafts, brought to ruine now in thee? How are thou fallen from the height of thy pride, and how art thou let a fire and burnt even unto thy foun; dations, and art left desolate and solitary? What eye is fo hard that can behold thee? what

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what heart fo stony that can abide to fee thee? How are thou become a burying place of carcales? and how are thy streets made void and destitute of hving creatures? and they which heretofore were replenished with living, are now stuffed with dead. How hath the ashes of fire covered thee, that the Sun cannot come at thee? How do the ancient men, which in times past did sit in midst of thee, in the seat of wildom, judgment, and juffice, now they lit by the carcases of their children, to drive away crows and beafts from them, having their hoary heads besprinkled with dust and ashes, in stead of their glory? and whose women thy daughters that are left, they temain in the houses of them that made thee defolate, not that they may live, but be unhallowed and polluted ! who shall fee all these things in thee, and shall defire to live, rather then to dye? who knowing the magnificence thou hadft of late, and now shall fee thine ignominy and dishonour of the fame, will not chuse to dy? And would God we had been dead before, that we might not have fcon in thee this thy seproach tor who would bring to passe that we might lack eyes, that we should not be compelled to fee these mischiefs that are in the midst of thee? And behold we live a most forrewful life, B & 2

for

for our enemies even now afore we be dead, cast lots for our sons and daughters, to divide them amongst them to be their servants and handmaids.

When Eleazar had ended this lamentation, he spake to the people that was with him, thus.

Now therefore Brethren and friends, take compassion of your selves, your wives, and children, with old men which be with you : let them not be led into bondage without all mercy, that they be not constrained to mourn under the bands of their enemies. For if you do this, ye loofe without doubt all places that are prepared for you in the world of righteousnesse, neither shall ye have any part in the light of life. Tea rather with your own hand: kill them : For if ye will do so, they shall be counted as sacrifices most acceptable unto God. Ind that done, we will after issue out upon our enemies, and fight against them till we dye valiantly for the glory of the Lord. For we will never suffer them to binde us with bonds and chains, as bondflaves in the bands of the uncircumcised. Neither will we see our ansient men to be haled by the beards before our eyes most miserably, nor yet our maids, wives and daughters, to be prophaned, unhallowed, and defloured, nor our fons crying to us, and we cannot belp them. For what shall our life avail us, after that our land is desolate, our sanctuary razed,

razed, the Romans ravish our wives, and daughters before our eyes, and oppresse our sons with a most grievous and hard yoak? Nov therefore it is betterfor us to kill all our wives and children, whose blood God shall accept, thankfully as the blood of burnt offerings, and after we will issue out upon the Romans, fight till we be all destroyed, and dye for the glory of the Lord our G.d.

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These men therefore went and gathered together their wives and daughters, embraced them, and kiffed them, faying, Is it not better for you to dye in your holy country honourably, then to be led away into bondage with great ignominy and shame into the land of your enemies, and be compelled to dye before the Idols of the Gentiles ? These sayings when the people had heard, they broke forth that night in to great forrow, and penfiveness, weeping and making great lamentation; but they all confest with one accord, that they had rather dye then live. Therefore as foon as it was day, Eleazars companions killed their wives and children, and cast their bodies into cesterns and wells that were in Mezirab, covering and stopping them with earth. Afterward issued Eleazar the Priest forth of the town, with all his men, and forced a battell upon the Romans, of whom the Iews killed a great Ec 3 number,

number, and fought fo long till they all dy-

ed manfully for the Lord God.

But Titus left a remnant of Ifrael in the city Jafrah, and the villages thereabout, and in the city Bitter and Aoffa, and their villages; in which place Rabban Iochanan fon of Sakkai was appointed chief. Bonian the Prieft, younger brother to Joseph the Priest, was put in authority by Titus for Fofephs fake, over all the Jews which were at Jerusalem. At the fame time was Rafehbag a Prince of Ifrael pur to death, and Ischmael fon of Elischa the high Priest: Moreover Titus was minded to have put Rabban Gamaliel, father of Rafchbag to death, but Rubban fochanan fon of Sakkai made suite for him, and obtained pardon for his life. This Rabbun Iochanan was he that came forth of Jerusalem in the beginning, when Vefpafian father of Tiens came first against Jerusalem, whom Vespasian honoured greatly; infomuch that when he returned to Rome, he commended this Rabban lechanan to his fon Times, commanding him to honour him, for he perceived he was a wife man.

Titus raigned two years after he had taken Jerusalem, and dyed. He was a very eloquent man, expert in the Latine and Greek tongue, and with divers works in both

tongues.

congues. He loved most intirely justice and equity; for he wasted the City of Jenusalem against his will, and being compelled thereunto; yea all the mischief that came upon it, hapned through the malice and naughtiness of the seditious, as we have touched before.

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## JEWES.

He Israelites were ten times led into captivity: Four times by the hands of Sanberib, and four times by Nabuchadne Zzar, once by Vespasian,

and once by superstitious Adrian.

First invaded them Sanberib, and transported the Rubenites, the Gadites, and the halfe tribe of Mannasse. He took away also the golden Calfe, which Ieroboam the son of Nebat had made: He led them into Helah Habor, to the floud of Gozan, and to the Cities of the Medes. This Captivity was in the time of Pekah, the son of Remalia.

The second Captivity, Hosea the son of Elaremained, and slue Pekab the son of Remalia. After he became the servant and subject of Sanberib seven years: Then came Sanberib

sanherib the second time, and carried away the tribes of Afar, Ifachar, Zebulon, and Nephtali, of whom he let go free onely one of every eight; He took away also another Calse that was in Bethel.

After the death of Abaz, raigned Zedekia his son in his stead four years. The fourth year of whose raign, Sanherib came and intrenched Samaria, besieging it three years and at length took it, in the sixt year of the raign of Hizkiahu. So led he away the Israelites that were in Samaria, the tribe of Ephraim and Mannasse; This is the third

Captivity

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When NebuchadnezZar had raigned eight years, he made wars against Ierufalem, bringing with him the Chutean Hereticks out of Babylon, Ethiopia, Hemates, Avim, and Sepharvavim; and as he warred upon ludea, he took in that country a hundred and fifty Cities, in the which there were two tribes; Inda, and Simeon, whom he took with him, and caused them forthwith to be led into Halah, and Habar, untill the King of the Ethiopians rebelled against him, whose kingdome was on the hinder parts of Egypt. Then taking Juda and Simeon with him, he made war with the King of Ethiopia. So the holy and bleffed God placed them in the dark mountains ; here was four captivities, whereby

whereby ren tribes went into exile by Sanberib. There remained yet of gada one hundred and ten thousand, and of Benjamin, one hundred and thirty thousand in the city of terusalem, over whom raigned Hickiahu. Moreover Sanberib came our of Ethiopia, against Jerusalem the first time, leading with him one hundred and ten thousand y but the holy Lord overthrew him there bus it is written, And the Angel of the Lord iffuing forth, smote in the house of Afar 175, thousand men. His people therefore was flain, and no man left but Sanherib and his two fons, and Nebuchadnezzar, and Nebusaraden , this flaughter was in the fourteenth year of Hizkiahn: From which overthrow untill the time that Nebuthadnezzar invaded the Iews, in the raign of Jehojakim, were a hundred and feven years

The fourth year of Febojakim, came Nebuchadnez Zar the first time, and carried away three thousand, and twenty and three; of the tribes of Juda and Benjamin, and of other tribes seven thousand, all the able men, and all their power, binding them with chains; DON'T WAS ON THE

This is the fift captivity?

Seven years after this captivity, came Nebuchadnezzar another time unto Dophna a city of Antiech, from whence he led four thousand and six hundred of the tribe of

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Juda, and of Banjamin lifty thousand, of the

other tribes leven thousand.

This transmigration made he in Babylon,

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Furthermore, betwint the fixt bondage and the feventh, were hine years of the raign of Zidkiahn. When Nebuchadue zar had raigned sineteen years, he came the third time unto Jerusalem, and overcoming Zidkiahu; he burnt the Temple, and took away the pillers the brazen fea, and the furnitures that Solomon made, and all the veffels of the house of the Lord, and the treasures of the house of the King which was in Feru-(alem , all the vessels he fent to Babylon. He flue also of the Ifruelites, nine hundred thoufand and one, befides them that were flain because of the blood of Zacharias. Levites stood singing a song, whiles slaughter was made of them ; but they were not able to finish it, before the enemies entred. the Temple, and found them flanding in their place, with harps in their hands. Therefore he carried away in this Captivity, the Levites which were of the feed of Mofes, fix hundred thousand, whom when the Gentiles had brought unto the rivers of Babyton, they demanded of the lews, Sing us a fing of Sion: And by and by they gnawed off the tops of their fingers with their teeth, faying,

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faying, How shall we sing the song of the Lord in a strange land? And the blessed Lord seeing that they would not sing a song, he losed them, and placed them on the further side of Sambatia. Moreover he translated and carried away eight hundred, and thirty two thousand, which were all born at Inda, and Benjamia, whereof he lest in Jerusalem six thousand, setting over them for their Ruler, Gedalia the son of Abikam, who was slain after by Ishmael the son of Natania; whereupon the Israelises being afraid; sled their country into Egyps. This is the seventh transmigration and bondage.

The 27. year of the raign of Nebuchadnezzar, he took Egypt and Tyre, drowned the Jews that were therein, which descended of Amon and Most, and of the land bordering upon Ifrael, untill they led Ieremy and Baruch with them into Egypt : This is the eight Captivity. Then the Ifraelites that remained alive in Egypt, departed unto Alexandria, and remained in it untill they grew and increased unto many thousands; and who fo faw not their glory, faw no glory in his time. For there was in it the Sanctuary, the Altar, the offerings, incenses, the ordinance of bread, of faces, the houses of studies, and schooles without number, men of great substance, riches, an power. But wicked

wicked Troganus made war upon them, and flue very many of them: After came Alexander against them, who slue also many of them. These are the eight Captivities or bondages, which befell in the first house,

and time of the first Temple.

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After the desolation of the first house seventy years, Cyrus the son of Esther sent unto Nehemiah, Zerubabel, Barneh, and his whole society, and they builded the second house. Then after sour years, of the raign of Cyrus, after the house was destroyed, Ezra went from Babylon, with sourty thousand in his company, and the Israelites were afflicted and vexed under Cyrus for the space of 33. years.

Then came Alexander the King of Macedonia, and slue Cyrus, and when he had raigned twelve years, he dyed. After him came four usurpers, which afflicted the Israelises 158. years. But after that, the sons of Hasmonani came, they slue those usurpers, and taking the dominion from them, raigned them-

selves 103. years.

Then raigned one Herod, the Servant to Chasmonani, who killed his Masters, and their whole family, save one Maid whom he loved. But she climbed up to the top of an house, and said, There is no body left alive of my fathers house but I alone: so she cast

her

her felf head-long from the top of the house and dyed. A Hered did day ther in hony, and proferved her for the spade of feven years; There were that faid he shall carnal copplation with her after the was dead.

Herod and Agrappy his ion, and Monarab his nephew, held the Kingdom one hundred and three years. So haft thou four handred and

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three years of the fecondhouse, damede

Then came Vefpafini Cafar, and Titus his wives fon, and wasted the second House, carrying away Mraelunto Rome. This is the ninth transmigration Moreover, one Bitter remained after the defolation and wasting of the Temple fivewo years.

After that, Adrianus who used superfition with bones, imade wars upon them, and transported Afrael from their countrey when he had spoiled it, conveying them into Spain.

This is the tenth Captivity.

aranthum. This Adrian vanquished the Jews, (which rebelled the fecond time against the Romans) with a final and unter destruction, forbidding and not fuffering them, in any wife to enter into Ferufalem, which he had began to fortifie with very firong walls, and canfed it to be called Helia, after his name. He caused also a sow to be graven over the chief gate of the City, and the Ten under her feet, Tite carved in stone, in token of their subjection from n 1

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## A Corollary.

Hus the ancient Nation of the fews, which in former times might have been call'd the Favorite of God Allmighty, was utterly destroyed, and their City demolfished; the famous City of Ierufalem, which had been five times furprized and fack'd before :

First, Asocheus King of Egypt, after him Antiochus, then Pompey, And after him Hered with sofins took her, yet did they not difmantle, much lesse destroy her. But before them the Kings of Babylon ruin'd her after they had enjoyed her 1300. years eight moneths and fix dayes after the was built. Her first founder was one of the Princes of the Cananites, call'd in his own Language the just King; and indeed he was so, for he was the first Priest that facrificed to God, and dedicated a Temple, calling the City Solyma: But David King of the Iews having driven out the Cananites gave it unto his people to be inhabited, and after 464 years and 3. moneths, she was destroyed by the Babyloniens. And from King David who was the first Jew that reigned there until the time that gate feet, Titus destroyed Her, were 1179. years. And from the time that she was first Erected un-

till

til she was thus ruined, were 2177. years; yet neither the Antiquity, nor riches, nor same thereof, then spread over the world, nor the glory of Religion, did any thing avail

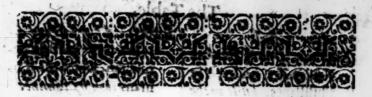
to hinder this hard destiny.

Such was the end of belieging lerufalem, when there were none left to kill more, or any thing remaining for the fouldiers to get, or whereon they should exercise their courage, for they would have spared nothing that they could have spoild; Titus commanded them to destroy the City and Temple, onely leaving standing certain towers that were more beautiful and stronger then the rest, viz: Phaselus, Hippicos, and Mariamne, with the wall that stood on the west side, intending to keep a Garrison there, and these were left to stand for monuments of their strength, and the Roman valour, which had overcome a City so well fortified; All the rest of the City they so flatted, that they who had not seen it before would not believe it had ever been inhabited.

Ehen quam tenui pendent Mortalia file.



FINIS.



## Table and briefe Description of the chief places mentioned in the HISTORY of Fosephus.

Co Prolemais, a city of Phenicia, called fo from Peolomy

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King of Egypt.

Aiclona. The name of a city belonging to the Lexites, and of a village not far from Nicopolis, also the place whereabout (at the prayer of Joshua) the sun stood still, while the Capaanites were slain.

Alexandria, A City in Egypt, built by Alexander son of Philip, King of Macedon, built in the form of a Macedonian chlamps, or cloak,

Antiochia, Acity in Sy-

ria, lying on the Seacoast, built by King Antiochus.

Aossa, A town which Alexander King of the Jews man, and incompassed it with a triple walk

Aram, His country is at this day called Syria; be was one of the sons of Shem, the son of Noah.

Arabia, A countern bying on the East and
North-East of the Hoty Land, and is divided
into Pelix, Deserta, and
Petras, on Arabia, the
Happy, the Desert, and
the Stony.

Ararat, A mountain of Armenia where Noahs

Arke refted.

Askalon, One of the five principall Cities of the Philistines, built on the sea shore, distant from Jerusalem 720. furlongs.

Asdorum, Avery strong City of the Phylistines, Where Giants sometimes dwelt.

Affur Affyria, A Country lying neer the holyland, so named from Assur, the son of Sem.

Astaroth Karnaiim, A
City in the tribe of Manafic, on the other side
of Jordan; in the very
corner of the country of
Bashan, in the confines
of Arabia.

B

Bethshemesh, or Bethfemes, A city belonging to the Priest, lying
in the Land of Juda, in
the lot of Dan, afterward assigned to the
Levites; the people of
this city were slain by
the hand of God, to the
number of 50000. for
looking into the Ark.

Bitter, A very strong city not very far from Jerusalem, which the Romans took by famine.

Appadocia, A little country being part of Syria, salled by the Greeks Leucolyria.

Cedron, A brook which runs on the East side of Ierusalem, between the city, and mount Olivet.

E

Cephar Toco, Atown in Idumaa, which Vespafian the Emperour wan.

Chaldea, A country lying North-East from Palestina, the chief city whereof was Babylon.

Casarea, A town lying not far from the sea, in the Holy land, called also Turris Stratonis, and Flavia Colonia, very strong, and rebuilt by Herod to keep the Icws from rebellion.

I

DAmascus, A city in Syria, lying beyond mount Libanus, six days journey from Icrusalem lem, matered with two navigable rivers, Abana, and Pharphar.

E

E Lat, A city in Iduman, upon the coast of the red

Edom, or Idumza, The country where the posterity of Esau lived, so called from Edom, the name of Esau signifying red.

Euphrates, Called by Ezechiel Chebar; it divides Babylon in the midst, and runs into the Persian gulf.

GAlilee, A most fruitfull part of the Holy-land, situate betwixt mount Libanus, and Samaria, bounded on the North with Tyre, on the South, with the Samaritans country, 6the river Iordan, on the West with the territory of Ptolemais, and mount Carmel, on the East it extends it self beyond the streams of Iordan.

Gamala, A very strong, and almost impregnable Town and Castle of Palestina, which was built on the top of a hill, like a bunch up-

on a Camels back, whence the city took its name Gamala Gamal, in Hebrew signifying a Camel.

Gaza, One of the five principall Cities of the Philistines, distant from the sea about two miles; it was taken from the Canaanites by the tribe of Iuda, Caleb being their Commander.

Gerarta, A City in the upper Galilee

Gilboa, The mountaines upon which Saul and Ionathan his fon, were slain by the Philistins.

Gomorrha, A City of the Canaanites neer to Sodom, both which were consumed by fire from heaven.

Golchen, A part of Egypt, fruitfull in passures, where lacob and the Patriarchs were placed by Pharaoh King of Egypt.

H

HIerusalem, called the Holy City, was built on mountains in the midst of Judza in the Tribe of Beniamin, a place chosen by God himself, built at first by the Iebusites, and by F f 2

talled Tebus, she king whereof Holhaa flew. ing against it, the inhabitants were fo confident of the impregnable neffe of it, that in Joorn they placed the lame and blinde upon their walls, as accounting them Sufficient defenders of so frong a place. But David by the belp of Almighty God wan the City. caft out the l'ebulites, rebuilt it round, fortified it with a Tower, and dwelt in it, making it the chief City of all the land of Canaan; afterward by reason of the building of Solomons temple in that place, it was called Hierofolyma, that is Solomons Temple; from the Greek name. Next for the Idolatry and Thedding innocent blood in that place and land, the Iems were carried Captive into Babylon by Nebuchadnezzar, the Temple. undcity were destroyed by fire by the Chaldmans: but seventy years after that according as the Lord Take by the mouth of Ie-

remian the prophet, the people of the lews were by Cyrus Sent out of Captivity into their own land, with great hifts besides gold and filter, and the vessels that had been taken. out of the house of the Lord by Nebuchadnezzar with Zerobbabel for the reedifying of the Temple and furnishing of it by afterward Artaxerxes, Nehemiah was authorised for the building of the wall of the City, This being done and finished by Zerubbabel, and by Nehemiah, and the city being magnificently incremsed with buildings afterward by the Maccabees, and Herod; thirty eight years after the death of Christ, Titus fon to Vefpafran fack's the City, and defroyed it, leaving it onely a Garrison for the Roman Souldiers. Sixty five years after that, the lews falling into rebellion, Hadrian the Emperour of Rome, utterly destroyed what Titus left standing, and commanded fatt to be Sowen

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sowen where the they flood.

And thus Was fulfiled what was special to our Saviour touching the Temple, that there should not be left one stone upon another,

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Hurcan or Huttunia, a region in the greater Asia, having on the Bust the Caspian sen, on the South Armenia, upon the north Albunia, on the West Iberia.

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Abusm of Jameus, a village of the upper Galilee standing upon a very steep ground, which fosephus being governour of Galilee fortified against the Romans.

Jericho, a city in the fouth part of the Land of Canadan, scituated in a fruitful foil, where grew balm roses, sugar canes, and abundance of dates, whence it was called the City of Plims.

Joppe, or Japho, a sea town and port of Judaa built on a high promontory, from whence materials of Timber and stones were brought to the building of Solomone Temple, from Monne Libahus or Les bahon.

Jordan in Hebrew Jorden, the fairest and biggest river in all Palestina, springing up at the foot of Mount Libanus running on the South of Candan, passing by many famous places, at length falls into the Luke of Sodom.

Jorpath or Jaropata, an exceeding strong city of ferusalem, standing all well night upon a Rock, accessible onely upon the northside.

K

Athin or Cittim, the Nations of the Greeks. So taked in Genes. 10. and in Balams propheste; Kittim suith he) shall afflict Ashur, and Eber.

L Agarith, a City of Edom

Acedonia, a Countrey
lying in Greece in the
western part of it, it was
the countrey of King Philip and Alexander his son,
Ff 2

Which wan to the Greeks the Persian Empire.

Maidai or Media, a countrey baving upon the South Persia, upon the North, the Hyrcanian sea, on the West Armenia and Syria, on the East Hyrcania and Parthia; which countrey took its name from Madai one of the sons of Japhet.

Mesopotamia, a countrey which lyeth bet wixt the Rivers Tigris and Euphrates, from which fituation it was so called; as lying in the midft of ri-

vers.

Moriah, a Mountain joyning very neer to ferusalem upon the East side of that City, a very steep rocky place, in this place Abraham offered to sacrifice his son Isaac, and afterward upon this Mountain was Solomons Temple built.

Mount Olivet, So called from the plenty of Olives which grew here, lying on the East side of ferusalem, and separated from the higher City by the vallye of Cedron. Into this

Mountain our Saviour Christ often repaired, and offered up bis prayers here unto his Father.

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TIcopolis, a City of the Holy-land, other wife called Emaus.

CAmaria, a City standing In the Tribe of Ephraim, which after that the ten Tribes fell off from the Tribe of Indah was made the Metropolis of the ten revolting Tribes; called Sebaste in honour of Augustus the Emperour.

Scythopolis, a City in Syria. Sennaar, The Land of Chal dea, where the Tower of Babel began to be builded.

Seleucia, a City on the farther fide of Iordan in the Countrey called Gaulonitis, so named from Seleucus King of Syria.

Sichem, a Countrey neer Hebron, belonging to Hamor the Father of Sichem, from whence it is thought he gave the name of his Son, to that countrey of which he was Prince; and by some it is thought to be the

the name of that City called in the Gospel Sichar, a City of refuge and peculiar to the Levites; a principal City of Samaria.

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sodom, a City which stood in the Land of Canaan, where now is the Dead sea, destroyed by fire from heaven, for their sins.

sidon, a Haven and Mart Town of Phænicia, being the border of the Land of promise toward the North, and in the Lot of the tribe of Zabulon, although it was never conquered, nor

possest by them.

inai, The Mountain otherwise named Hotch, upon which the Almighty gave the Law to Moses by the ministery of Angels. It was called Sinai from the word in the Holy Tongue signifying a Bush; becanse God appeared there to Moses, in a Bush in a slame of sire, the Bush not consumed.

on, The Hill and City built on that Hill, called the City of David, taken by him from the Ich sites, lying on the North side of the City of Ierusalem; upon the which the Temple was built.

Siloc, a Fountain rifing out at the foot of Mount Sion, in the West part of the vally of Jehosaphat, a very clear, sweet, and large spring; it runs into the brook Cedson.

Schiloh or Silo, The highest Mountain of all that are about fernsalem, Or higher then any other Moun. tain in the Holy Land; likewise the name of the City that stands upon that Hill, where the Ark con. tinued a long time with the Tabernacle of the Covenant, till it was taken by the Philistines; for which canse the people of Israel no sed to meet at this place & offer sacrifices, until the time of Samuel the Prophet. Afterward for the fins of the Israelites, the City was destroyed, and the Altar demolished.

Tiarva, ACity in Galilee
which Vespasian took razed, and put all the men to
the sword, and sold their
wives

Wives and shiftmen.

Tiberias. A city fa named in honour of Tiberius Cefar, by Herod the Tetrarch, francing noer the lake of Geogrepayer, called also the semalt bound of the lawer Galilee Eastward.

Tyre, A city renowned in bo-La Scriptura buile upon a rock, and upon all fides incompassed by the sea; wherefore the Prophet cals her the city in the beart of the fea; a city of incredible rishes, by the abundance of her merchandise; by the specials appointment of God, and fonetellings of his Prophets Isaiah and Ezckich made a prey to Nebuchadnezzar King of Bahylon, and afterward w Alexander fon of Philip King of Macedon

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both of them in the floge of the city, fill day that part of the sea which ran betwist the main hand, and the city, with Stayes, earth and timber, and made consinent to obe land; fir Nebrebadnezzar, but i fourt time after ward that city was rebuilt and the bar of the fee quite demo lifbed and fo the city resto zectso is farmer strength km Alexander Rope upth fea mean . Jackt the City and concified many of the chief men of the city, an to this day that hittle which remains of is, is annex firmely to the continen Is freed in the territory the tribe of Asher, b ving never been in bands of the Ifraelices,



e of beand rth. le is that the bic behold be become be become be become be become be become be the become be become be the become be the become become be the become become become become be the become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become become bec

